THE UNITED CHURCH

SEPTEMBER 15, 1957

OBSERVER

Homewood

SETSUKO NAKAMURA THURLOW (see page 11)

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Africa's Copperbelt
by A. C. Forrest

Too Busy To Be Lonely
by E. L. Homewood

Letters

Ticklish Situation

Dear Sir: May I commend Rev. Carson W. Duquette of Ottawa for his letter entitled "French not Foreign."

Approximately one-third of Canada's population is of French origin, for they were here 150 years before our ancestors, and the English, with superior numbers, provisions and fighting equipment wrested the country from them.

Their story is one of heroism and suffering, subject as they were to the murderous attacks of the Iroquois Indians. Naturally the people of today cherish the traditions of their Ancestors.

It is only by unity that we can reach our potential position among the nations and Mr. Duquette does well to advise caution in dealing with a delicate situation.

Bluffton, Alta. A. R. McFadden.

Not So Ticklish

Dear Sir: Does Mr. Duquette forget that he is the descendant of a foreigner? All people of the white race in Canada are foreigners, and are only Canadian by adoption. The North American Red Indian is the first Canadian. I cannot see why it is a ticklish situation to mention a foreign language when all of us are descendants of foreigners.

Osgoode, Ont. William S. Bower.

Thanks

Dear Sir: It is good to read in THE OBSERVER the story of "Steve" Stevenson's self-sacrificial work of rehabilitation of alcoholics. And to have included in it the much deserved and appreciated credits given Dr. George Little. . . .

Certainly much more is effected than when we, the Church as an institution, rise up in indignant protest and memorialize the Government, the Liquor Boards, the CBC or other authority, demanding that *they* do something about it.

Ottawa, 1, Ont. R. J. Fraser.

No Thanks

Dear Sir: Will you please drop my name from your list of subscribers.

I have very little respect for a paper which claims to represent the policy of the United Church (especially as the successor of the *Outlook* and *The Christian Guardian*) and yet ignores the greatest enemy of that Church's work—the organized Liquor business.

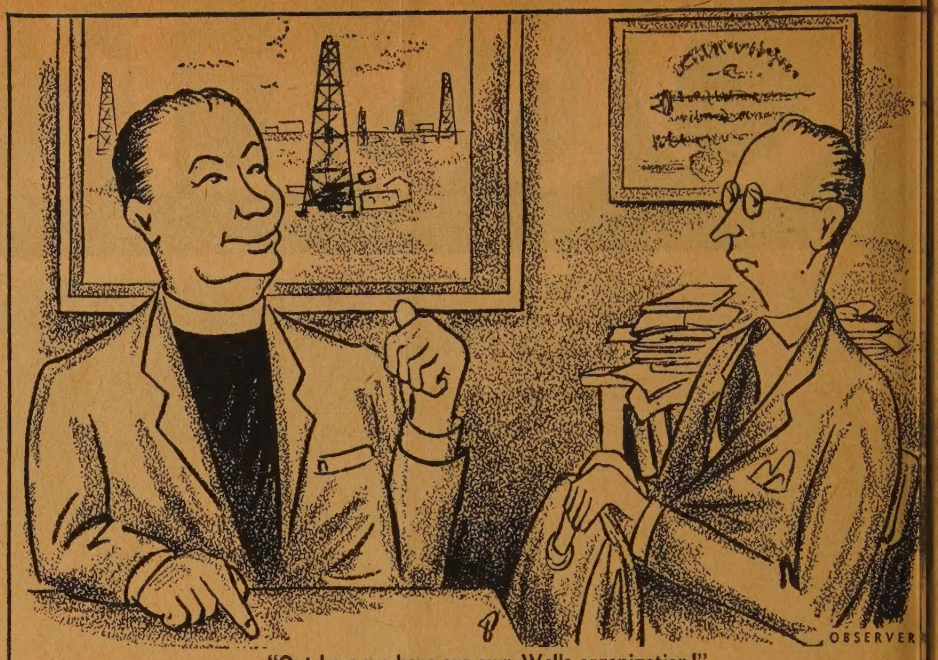
Brantford, Ont. J. W. Harris.

Likes It

Dear Sir: I am astounded at the number of letters in your very interesting magazine complaining about the United Church *Hymnary*—a fine collection of hymns of great variety.

I would like to register my belief that multitudes of our people are not familiar with one-tenth of the hymns in the present book. Let us learn the hymns in it and not waste money on what we do not need.

Edmonton, Alta. Mary E. Brisbin.



"Out here we have our own Wells organization!"

Doesn't Like It

Dear Sir: I have been watching with alarm the weight of the "high-church frigidity" against the proposed revision of *The Hymnary* as it has appeared in the letters-to-the-editor section. It seems as though the impersonal formalists who were successful in draining 75 per cent. of the life and emotion from the last *Hymnary* are all-out to finish the job of squeezing out every trace of the zeal and vital joy of our Methodist musical heritage. These voices from the halls of objective opinion, more concerned with the ritualistic mood-music and metre than singing of God's gift of redemption in the Risen Lord Jesus, will probably succeed in turning out a *Hymnary* even drier and more emptied of feeling than the present one!

I'm not beating the drum for the Old Rugged Cross, but neither do I think we evangelicals should have to turn to the *Songs of the Gospel* because our *Hymnary* "experts" decree it so. These "Anglo-Catholic-United Churchmen" could ignore the hymns they dislike, but why shut *our* choices out of *The Hymnary?*

Varcartier, Que. (Rev.) T. M. MacLeod.

The Pew Ender

Dear Sir: The writer of "Observations" on pew rents, gives us the kind of verdict one usually reads from the pen of a tourist who skips through a country in about ten days.

. . . Pew rents in Scotland are not as common as he imagines. The denominations in England and Scotland, depending upon state aid, have naturally less sense of financial responsibility with the inevitable poor results. Such has been St. Giles, Edinburgh, despite its great historic traditions.

. . . In the ten year period 1943-52, the Church of Scotland in a country of less than five million people, has doubled contributions. In the same period o United Church in a sixteen million popu tion has done little better. . .

There are probably few pew rents in a Canadian congregation but, unfortunate we still have the pew renting attitude. often it is "My seat" or "You are welco to sit with us." Then we have the p ender who, if you make a feint to en the otherwise vacant pew, glares at you an intruder. If he or she is a stocky t hundred pounder he merely tries to pull his knees to let you shrivel through. T pew ender lacks the courtesy to mo along or get into the aisle to let you pa into HIS pew. It is a reflection on c Christianity.

London, Ont. A. M. G.

The Pew Renter

Dear Sir: . . . After reading "Observ tions" of August 1, one would be unawa that most Churches in Scotland use week envelopes and that considerable attenti and study is given to Christian Stewar ship. Moreover, taking into account t difference in our standards of living t minimum stipend of the Church of Sc land is comparatively equal to that of t United Church. Again it may be interesti to talk of Winchester Cathedral donati $10 to a certain mission, but it is more the point to notice that while the Unit Church contributed some $1,000,000 overseas missions in 1956, the Church England, with four times our membersh gave through its various societies roug $5,000,000. (This from people who a taxed to breaking point.)

We are glad that our Editor is havi the valuable opportunity of looking at t work of other Churches, but when next t temptation falls to "wax eloquent" on t solution of their problems we hope that will resist it.

Newmarket, Ont. Rev. Duncan Whi

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Devotions By PETER GORDON WHITE

Danny at the Door

SUNDAY morning. Danny is pushing open the big front door of the church school, passing under the carved inscription, "God so loved the world . . ."

But the world is big, and Danny is small. How will he discover that God loves *him?*

Besides, Danny is late. So was breakfast. In fact, everything was mixed up this morning, and Dad had yelled at him. Danny wasn't quite sure why. Maybe Saturday, party night for grown-ups, had something to do with it.

Heading for his class now, Danny meets the superintendent, who hasn't time to stop but only to say better hurry right along now Donny boy, you can still get the blue star for being present. Mr. Wilson was always hurrying about the church. And Mr. Wilson always called him Donny.

In the corner where his class meets, Danny's attention swings immediately to the little table with open Bibles, an irresistibly interesting-looking scroll, and a picture of Jesus Danny had never seen before. Mrs. Summers had planned this "focal point of religious interest" as carefully as her teacher's quarterly had decreed. Neither Mrs. Summers nor the quarterly could have hoped for better results.

"Jesus looks like he's looking at me," thought Danny. "He looks like he knew my name was Danny." And suddenly it came upon Danny with power that never once had he heard that Jesus ever yelled at anybody.

"Danny!" Mrs. Summers' nice voice was low-pitched, but Danny caught the rebuke in the hurt, honeyed tone of it. "Danny, if you had been on time you could have examined that interest table with the others. Now please find a chair and please don't be noisy about it because you have already disturbed your friends who are learning how Jesus showed people that God loves them."

Pleased with her own patience and her little lesson review, Mrs. Summers watches Danny pull up a chair. With her class, she waits while the chair legs make the squeal they always do on these floors. When her youngsters snicker, Mrs. Summers just smiles. Reassuringly, she thought. Danny's feeling of lostness was inside, where it didn't show.

Why Church School for Danny?

THE "success" or "failure" of Danny's life (if such impoverished words can be admitted at all in religious discussion) hangs on his discovery that God loves him. This has nothing at all to do with whether or not his life will be "better" or "worse" (two more slippery words). It does have something to do with whether or no Danny's life will be rooted in Love whe it can grow. For this will be Danny struggle always: to receive without fe the momentary sensations of each da sift and sort them, and from the ma stem of truth see branches of meaning p forth new growth.

The church and its school tries to mal visible and available the reconciling lo of God as it has been found in our Lo Jesus Christ, God's personal Word to u God's flesh and blood answer to our nee for grace and truth.

A Now-Famous Prayer

THE CBC radio programme *Eventide* is still much appreciated by many thousands of Canadians. The inspirational selections — prose, poetry, and music — are made with a touch of genius.

Each night the programme closes with a very beautiful prayer. The authorship is unknown. Some people think the prayer comes to us from the sixteenth century. It was much loved and much used by the famous Cardinal Newman, and therefore became well known in England throughout the last quarter of the nineteenth century.

Here it is, as many of us hear it through our kitchen radios:

O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.

The Price of Danny

IN carrying this mission to Danny, ju what expenditure does the church sch make? Here's the way it works out in o school:

Cost in coinage. Our per capita expen ture per Sunday is so small that Dan has to come to church school every we for at least four months before we've l out one dollar on him. But we have qu a healthy budget. At least we're bet than some other schools. They don't spe money on Danny, they make money him; each year there is a sizable Sund school surplus.

Cost in T.H.S. Harder to figure, b *Teacher's Home Study* is a more importa item than money in our expenditure Danny. Mrs. Summers studies her tea

(*Continued on page* 20)

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Dr. and Mrs. W. Strangway

IN THE NEXT ISSUE

The Strangway Team
By A. C. FORREST

You're Wrong About TB
By MARJORIE MACDONALD

Observations

SOME OF OUR BRETHREN, formerly ministers in the United Kingdom, gently chastise the editor in the correspondence columns for daring to make observations on the fund-raising techniques of British Churches after such a brief visit. We appreciate an ecclesiastical setting-right, but remain unconvinced all the same. One additional Observation: One night at Dr. Leslie Weatherhead's temporary City Temple we listened to a plea for contributions for a fund to bring up the salaries of Congregational preachers to a new level. The congregation was coaxed to give pounds for the fund, but if not, then shillings or pence. The new salary level of £450 per annum works out to about $25.00 a week for a married, ordained man. And we are afraid if we stayed in England for ten years we'd still feel like making the Observation that that's not enough, and pulpit appealing of that kind is an outmoded method of church financing, whether it's England, Scotland or Canada.

* * * * *

● WHICH REMINDS US of the British pastor who was urging his flock to start tithing. Being an understanding sort, he concluded the homily with the injunction, "And if you really can't give a tenth, then try and give a fifth."

* * * * *

● *THE BRITISH WEEKLY,* that famed "Christian Journal of News and Comment," and we might add of strong editorial opinions and prophesying, has been given by the British Weekly Co. to the Church of Scotland. Given, not sold. Its distinguished editor, the Rev. Shaun Herron, some months ago accepted a call to the United Church at Weyburn, Saskatchewan. He will be inducted, it is hoped, about the end of this month.

● *THE WEEKLY* was launched back in 1886, and has long had close associations with the Scottish church as well as the Free churches of England and Ireland. It has been very influential throughout the Commonwealth countries. There was some concern that it might be sold to a political party or to one of the big British publishers when Mr. Herron announced his resignation. He expresses considerable personal satisfaction over the action of the company in giving, and the Committee on Publications of the Church of Scotland accepting the gift.

● MR. HERRON, who knows Canada well, and whose wife comes from British Columbia, is an Irish-Scottish Congregationalist with strong affection for this country. He writes that he is hopeful that when the temperature is 45° below in his new parish his heart will be warmed by reading *The British Weekly,* whether he agrees or not. We trust he will find many things in Canada to warm his heart, too. And we will be terribly surprised and hurt if he agrees with everything.

* * * * *

● NEWFOUNDLAND IS STILL an unknown province to most Canadians with the exception of wartime personnel, whose reactions weren't always too good. But it's booming along now, and holds fascinating prospects for the traveller in years ahead. From the point of view of religion it has exceptional interest to The United Church of Canada. From it many of our greatest ministers and laymen have come.

● THE GRENFELL MISSION at the north of the Island is one of the best-known pieces of work in the area. The United Church, too, has its remote mission stations and its mission boats plying in and out of the coves and inlets, visiting many of the 1,200 little communities into which Newfoundland's people are divided. So last month Mr. Homewood took his typewriter and camera and went sailing with the Rev. Peter Macaskill. He will be telling about it in subsequent issues.

* * * * *

● THE TERM "LAY READER" isn't familiar to many Canadians, except as someone who reads the lessons in the Anglican Church. But in Newfoundland half the charges are supplied by full-time lay supplies, and in many other little churches non-ordained leaders, fishermen, storekeepers and so on take the services when the minister is away. These part-time volunteers are called "lay readers." To help them produce even better sermons, Newfoundland ministers from time to time get out a new book of sermons. The Rev. Francis Vipond, a mainlander who is now minister of Gower St. Church, St. John's, says it will be quite all right if laymen in Upper Canada and elsewhere read what's being preached in Newfoundland. Copies may be secured from him, while they last.

Editorial

The State of The Church

THE year is two-thirds gone and the material state of the church is good. The spiritual temperature we cannot take.

The prosperity of the nation is reflected in the churches. The big are getting bigger; the rich, richer; and the little youthful churches and sects are multiplying.

Last year's United Church records promise to be broken. In 1956 United Church of Canada ministers baptized more adults and babies (65,000) and conducted more funerals (29,000) than ever before. Weddings (30,000) didn't reach post-war peaks, but more babies pack the nurseries, and more young marrieds fill the pews. Numbers under pastoral oversight increased to 2,341,000, and membership is nearing the million mark (933,488).

The wave of juvenile delinquency comes lapping up to the doors of Christian home and church; Sunday schools reopened with the older young people having said good-bye last spring, just when they could have learned something to help them and their church. Congregations have their faithful remnants of teen-agers, but by and large the older denominations are missing out on the masses of youth. With young families they are doing better, and worship is coming back to table and fireside.

Already M and M givings are up another ten per cent. over last year's record, and in addition, laymen are catching the vision of extension's enlarging needs in the expanding cities, and going to work. Conferences closed with a shortage of one hundred ordained ministers; retired men, students, lay supplies help to fill the vacant pulpits, but as usual, the neglected congregations are those in remote and frontier places. Into such communities the sects and cults go to minister to and win the church-neglected. The bright side: colleges will reopen with a record number of student candidates for the ministry.

There are signs of strength and weakness. The evening service is in for another tough fall and winter bout with T.V. and apathy. Many congregations and Presbyteries still suffer from the officials who have quit but won't resign. Too many spiritually dead sit in high places. Too many spiritually warmed fail to discipline themselves into useful work. Across the nation the fires of the National Mission are beginning to burn more steadily, and thousands will be called to special prayers and missions during the year.

There is much that good men try to do, and much more to be done. And once again the churches, comprised of human beings and suffering from human weaknesses, will grow impatient with limited results. From the pulpits of the land, and in the quiet places where the reverent wait on the Spirit, the message will come again, that men must do their work, but the increase comes from God.

REFORM PENAL REFORM

JUSTICE MINISTER FULTON has suggested the calling of a Conference of Federal and Provincial authorities to discuss the matter of penal reform. This is a heartening proposal and long overdue.

Canada is away back among the backward nations in these matters and the 19th century ideas of treatment of law-breakers prevalent in many provinces is costing the Canadian taxpayer a lot of money, and schooling too many first offenders into a life of crime.

Great Britain with modern and intelligent methods has been showing the way. Her system keeps far fewer prisoners in jail proportionately, and her number of convictions, in relation to population, is one-sixth that of Canada.

Mr. Fulton will find strong support for a positive programme in this field. He will discover some provinces are away back near the dark ages. Five of them haven't even got probation officers, and the nation as a whole has about one-fifth the number needed.

But in other provinces some fruitful ideas have been born. Saskatchewan sets the pace for the nation; Ontario probation set-up is good and going ahead. But we are still keeping behind bars at a cost of $2,000 each, thousands of offenders who would be better off the back of the taxpayer and, under the supervision of competent probation officers, earning their own bread and providing for their families. Instead, we send them to jail for months or years of uselessness, where they come out worse than they went in—and call it reform.

NOT MR. ST. LAURENT FOR THIS

THE proposal to make Rt. Hon. Mr. St. Laurent the next Governor-General seems to have been greeted with as little enthusiasm as such a ridiculous suggestion deserves. We suspect that the idea didn't come out of Mr. Diefenbaker's mature mind, or get much encouragement from the wise Mr. St. Laurent.

It sounds more like the dream of some immature politician who doesn't know how sensitive Canadians can be to the too-obvious political move. Mr. St. Laurent has the qualities a Governor-General must have. But he is disqualified on two counts: he's seventy-five and he's a politician. There's nothing wrong with being a party politician, but not for Governor-General.

What we need is another representative from Britain. We don't want any more pensioners who have to be given a job somewhere. But a highly qualified, broadly cultured, *and bilingual* Britisher is needed now. We've had our Governor-General from Canada and a fine one too, but we don't have to keep talking about how independent we have become. Rather we need to remind ourselves we belong to a Commonwealth of Nations. A great Britisher representing Her Majesty with dignity and grace helps strengthen the ties.

THE UNITED CHURCH
OBSERVER
SEPTEMBER 15, 1957

An Editorial Complex

CANADA ABROAD

THE most startling experience for a Canadian abroad is to learn what others think, or don't think, of us. It adds up to this: "nice people; not too important, and rather uninteresting."

We have often returned from visits to the United States of America, properly put in our small place, but we managed to think it was more their bad manners than our short stature. After a survey of nearly two dozen countries, we wonder.

For example, in Johannesburg on June 10th and 11th, we kept going back to the radio, and buying newspapers, vainly hoping that there might be some news of Canadians going to the polls. We knew of course that the Liberals would go back too. If we had had any doubts they would have been dispelled by having read the June 10 issue of *Time* which said they would.

Eisenhower's Stomach

All day long papers and radio were preoccupied with Mr. Eisenhower's upset tummy and what his indigestion did to the New York stock market.

Finally on June 11, with still no news overcoming the time lag, we called the office of the Canadian Trade Commissioner. Even they didn't know that they had lost their boss. A little later Assistant Commissioner, Mr. Ian MacDonald took us to the office of Reuters. There, on our knees under the table, we found in the waste-basket the wired details of Canada's biggest upset of the generation. The news men had been throwing the cables into the basket.

They had assumed that the results of Ike's pie-eating was news to South Africa, and Mr. St. Laurent's defeat wasn't. They were probably right. The afternoon papers did carry a brief story on the election, and a Cape Town paper the next day had a piece about it being Canada's new immigrants who threw the Liberals out. The moral of this seemed to be that that's what happens to a country when they go letting in all those foreigners.

It was weeks before we learned that Mr. Diefenbaker was the new Prime Minister. We travelled in comparative ignorance around South Africa, Mozambique and into the interior of Angola, hoping that personal mail would catch us with the story. Then one night in the heart of Africa while missionary Chesley Ervin manipulated the dials of his battery-operated short wave radio we heard through the stuttering static that John Diefenbaker was in London. We assumed he was the new P.M.

Pearson, Mr. Canada

One thing we did learn was that the Hon. Lester B. Pearson has been a great salesman for Canada. People who had never heard of Mr. St. Laurent knew and respected Mike Pearson. We heard that, everywhere we went. They couldn't understand how Canadians could vote against the government of which he was External Affairs minister. They couldn't seem to contemplate the U.N. without Canada's Pearson.

The feeling was something akin to that loyal British Canadians experienced when Britain turned Mr. Churchill out of office following the victory of 1945. As far as we could learn, Mr. Pearson is the best known and most beloved Canadian in the middle East, Europe and Africa.

But by the time we reached Accra, where the newspapers carried full reports of the Prime Minister's Conference, they had begun to talk with enthusiasm of Prime Minister Diefenbaker. Somehow both men seemed to appeal to the citizens of the little countries of Africa.

As for the rest of us, they do seem to like Canadians, but they don't know much about us. How deep is the snow? Is it cold all year round? Is it likely that the Americans will try to take us over? Do the British exploit us badly? Is there much tension between French and English? Did the election results indicate an English-speaking Protestant victory over French-Catholics? Is there any danger of civil war? Why don't we throw off the British yoke and join the U.S.A.? Do the Americans lord it over us, too?

In Africa a Canadian is normally taken for an American. They say it's the accent; the cut of our clothes; our personality. But when we set them straight, they congratulate us. One stranger in Turkey, having made a snide remark about us as American, when corrected, stuck out his hand with, "Oh, a Canadian. Put her there." They imply that Canadians have the well-known British virtues but are guiltless of their colonialism; American qualities but apparently superior because we can't afford such big tips and don't talk so loudly.

Even Canadian Dollars!

What they really mean is we are little people like them, and they have no particular reason for disliking Canada. This is all very humbling, especially when the Americans do such a superior job of publicizing themselves. *Time* is everywhere and on time. Hollywood keeps foreign people aware of the important existence of the U.S.A. It was small comfort sometimes to have a dollar worth more than an American dollar when they wouldn't take it, but would pay black market prices for the latter.

We used to assume that *Time*, for example, did quite a bit to publicize Canada, and that everybody else would be reading those interesting pages of Canadian news. Then we discovered that they may be reduced to one paragraph or cut entirely. For some strange reason after *Time* prophesied the outcome of the election, the next two issues abroad contained no Canadian news at all.

Once we spent two weeks in the U.S.A. trying to pass a Canadian quarter. Finally a lady at Natural Bridge, who tried to be nice to tourists, took it with the comment, "There's something wrong with your money or something isn't there?" We just could not resist doing what most Canadians do, and said that all that was wrong was that it was worth more than American. That sort of thing is typical of persons from small countries, unconsciously resentful of bigger and more important countries.

At that time we assiduously read American papers for Canadian news and in the fortnight discovered two items on the financial pages of *New York Times*. One about Canadian Western oils, and the other about exports of Canadian beef. In Africa you might search for two months and see nothing. In many weeks all we heard of Canada was of Canadian missionaries and Canada Dry.

It does no good criticizing others for not being interested in us, or blaming their newsmen for not writing of us. It is Canada's own responsibility to see that news of Canada is made interesting and available. Compared with the Americans, the Germans and the British, Canada isn't doing much of a job in this department. ●

Doris, June, Marilyn and Jean like the city. They went to Toronto to work while in their teens.

Doris and June work in Church offices.

Y.P.U. President Frank Hasson gets sample of refreshments at party in girls' apartment.

Four small town girls find they're . . .

Too Busy To Be Lonely In The City

WHEN June Hostler left her home in the uranium centre of Bancroft, Ont., her family and friends told her she would be lonely in the big city. "You won't get to know anyone, not even your neighbours," they told her.

Doris Baulch and Jean Watson were told the same thing when they left their homes in Port Hope, 60 miles east of Toronto, and Marilyn Martin got the same story when she headed south from her home in Barrie.

But the quartette, all in their early 20's now, have been so busy since they arrived in Toronto three years ago that they haven't had time to be lonely. They have had as many as 30 friends milling about the five-room apartment they have shared for the past year. Church and social activities sometimes take them out every night of the week. And they do know their next door neighbours.

From September until May practically all their activities are centred at Carlton United Church. Jean and Marilyn are on the executive of the Saturday night Club which sponsors a weekly dance for young people, and all four are members of the Young People's Union executive.

It was these activities that brought the four girls together. Jean, Doris and June had been living together almost a year

Everyone has a hand in the shopping at neighbourhood supermarket . . .

. . . everyone pitches in to get dinner ready when guests arrive . . .

. . . and everyone gets into the act when one of the quartette gets a phone call from boy friend.

A Photostory

By E. L. HOMEWOOD

when they met Marilyn through the Y.P.U. She had a nice room at Willard Hall, a W.C.T.U. residence, but wanted a little more independence. They found an apartment in North Toronto, near the Yonge Street subway, and set up housekeeping.

The apartment was completely furnished. There were dishes and linen, two of the girls had pots and pans and another owned an iron. That's all they needed. Jean has since added a piano to the furnishings, mainly for entertainment when they have guests. It doesn't cost them any more than they would have to pay for room and board in a women's residence or private home. Each of the girls puts $10 a week for rent and $5 for food into the household purse. Telephone and other incidental bills are all paid on a share-the-expense basis.

It's more expensive than living at home, of course, but the girls' incomes are also higher. That's one of the reasons they left their home towns and headed for the city. Jean earns much more as a legal secretary in Toronto than she did doing the same work in Peterborough, where she went to work after graduating from school at Port Hope. Marilyn left Barrie because she wanted to prove that she could look after herself. Of course the fact that she could earn more money as a secretary in the city helped her decide to move.

Doris came to Toronto to study voice at the Royal Conservatory of Music. She found employment in the Unite Church Offices, as secretary to the Rev. H. E. D. Ashford i the Missionary and Maintenance Department. June was tran ferred to the city by the bank for which she worked, but sh left that job to work at the Church Offices, where she is no secretary to the Rev. W. G. Berry, director of the Nation Evangelistic Mission.

The girls each spend at least three dollars a week on tran portation. They've got ten subway trips, at 12½ cents eac just going to work. Then there are added trips downtown f young people's meetings and other church activities. In t spring there's the opera at Maple Leaf Gardens which th always attend. There are ice shows and sporting events in t winter months, and first rate movies and plays all year round

That's what they like about the city, all the hustle a activity. And, on their own, they don't worry anyone if they a out late at night, except the other girls who watch the clock a enforce their own 11.30 - midnight curfew.

There are many more advantages than disadvantages abo living in the city, the girls say. Both Jean and June said th missed the neighbourliness of the small town when they fi moved to Toronto. "But we soon got over that," June adde

Girls like to entertain in their apartment. Marilyn plays piano for Y.P.U. meeting.

"and now we have more friends here than in our home towns. Things are changing there, and we don't know many people when we go home now."

But they do go home occasionally, often visiting each other's homes. "Our parents would like to see us a little more often," Jean admits, "but we get so tied up in church activities sometimes that we just can't get away on week-ends."

Apartment-sharing is the only way for a single girl to live in the city, according to this quartette. "But a girl shouldn't come to the city alone to work unless she is going to live at the Y.W.C.A. or the W.C.T.U. residence," Jean says. "After a while she will make new friends, particularly through church Young People's activities, and will find others who would like to live as we do. But you have to go half-way to meet people in the city. You can't expect them to come to you all the time." ●

Marilyn and June (left) are members of Carlton Church, while Jean and Doris retain membership in home church at Port Hope. All are active in Young Peoples'.

The girls visit each other's homes often. Doris points out Port Hope landmarks for other girls.

12 Years After Hiroshima

Memories of her childhood experiences in history's first atomic bombing are still with Setsuko Nakamura Thurlow – but she's going back to Japan with a great hope for her country and people

By KENNETH J. BEATON

THIRTEEN-YEAR-OLD Setsuko Nakamura was pinned beneath a heavy beam, dead bodies and flaming debris all around her, when she regained consciousness after the first atomic bomb fell on Hiroshima. She had been decoding messages on the second floor of the Japanese Army headquarters when the devastating explosion occurred.

Now a trained social worker, she is going back to Japan this month with her teacher husband, James Thurlow of St. Thomas, Ont., missionaries of the United Church. During the last year Setsuko obtained her M.S.W. at the University of Toronto's School of Social Work, while her husband completed his M.A. in History and graduated from the Ontario College of Education.

Setsuko has high hopes for the future. Jim has to study language in Tokyo for at least a year, and she hopes to do social work in one of the institutions of the Church of Christ in Japan. She has been doing 16 hours a week of social group work with teenagers in Toronto.

But it's difficult to forget the past. "There was a blinding flash, and then all hell broke loose," Setsuko said as she recalled that fateful day in her home city of Hiroshima. She was a High School student in a Methodist school at the time, and had been conscripted for service with the Japanese Army's decoding staff.

The frail building she was in when the bomb fell collapsed like a pack of cards. She lost consciousness, and when she came to, found herself helpless under the debris. Fires raged everywhere, dead bodies were strewn all around, buildings were still crashing, hundreds of dying persons shrieked with pain. It was an inferno. A wounded soldier who was passing released her. Dazed and bewildered, all she could think of was to stumble towards the hills where she had often gone on picnics with her family. She was hurt internally, and carries one small scar on her arm. On her way to the hills she stepped over or around hundreds of dead people, including the soldier who had befriended her and released the timber which was crushing her. Life was disorganized on the hills; food was scarce; medical attention was nil. She had nothing to wear except the torn and bloody clothes in which she stood.

Her Home Destroyed

After a few days she went down into the still-smouldering city to visit her home. Nothing was left but ashes and rubble, and there was no alternative but to return to the hills. Her parents found her there and brought word that some of the members of her family, and almost all those who worked with her in the decoding room were gone. They were taken in by her uncle, whose home was in the suburbs. The Methodist school was completely destroyed, and it was six months before it reopened in a hut. Setsuko was johnny-on-the-spot for the opening. All American teachers had gone home, and the staff was entirely Japanese. The President, Dr. Matsumoto, was a remarkable man, a great scholar, and a humble Christian. He was one of the small group appointed by the Japanese Church to translate the New Testament from the original Greek an provide the Japanese with a Revise Version. He spoke at prayers himse every morning, and his speech profoundl impressed her. She cannot rememb resenting in any degree the rule that mac attendance at Chapel and Bible Stuc compulsory.

Those were the days when she w thinking furiously. What did life mea Why had she been spared? Perhaps the was something in the Christian idea th God has a plan for every life. The cro was a mystery, and yet a soldier who w dying had gone out of his way to save h Her "hate America" training died har They had killed her sisters, nephew, aun and uncle; destroyed all their possessio The Emperor, whom she believed to divine, had announced the loss of the w What was left? The teaching of Jesus "love your enemies" was very hard for teenager. Gradually, as she read her Bib prayed, and listened attentively in sch chapel and church, she came to understa that "God is Love" and gave hers unreservedly to him.

Worshipped Buddha, Shinto

She had worshipped many gods befo There were two shrines in her fathe home, 500 miles south of Tokyo. A g image of Buddha with the attendant al occupied a place of prominence. In fr of it, every morning, the family w shipped. First they rang a gong to call attention of the god. Then offerings food were placed before it. Finally pray

(Ov

written by Buddhist priests, were recited. Once a week, and on special occasions, worship was performed before the Shinto shrine, which occupied a less prominent place in the household. Setsuko admits that as a child she sometimes wondered why they worshipped so many gods, but she liked to go with her mother to the Buddhist temple. The decorations were beautiful; they met many friends and, what was more important to a child, the food was very good.

Setsuko's family was of the upper classes. Her father is a member of the once famous Samurai, the elite, the warriors, the power behind the old feudal laws, the real rulers of Japan. For want of adventure he migrated to California early in life and developed a thriving fruit-growing business. It was there that his family, except Setsuko and an older sister, were born. He had planned to stay in America, but his elder brother died, and he had to return to Japan to carry on the family tradition.

Back in Japan they moved into the old ancestral home which they had inherited. True, it had tatami floors, movable paper partitions and bedding that rolled out on the floor at night. But it was spacious, and had a beautiful garden with fountains, running water, fish ponds, dwarf trees and wisteria arbours. Gardeners kept it a place of perpetual beauty. Setsuko's father had received a good price for his business in California, so that now he could retire and devote himself to community service.

But Setsuko, being the daughter of Samurai, was not allowed to play with children who were not approved by her parents, so her intimate friends were few. Like every Japanese girl, she had a doll's shelf, and thoroughly enjoyed the annual Dolls' festival. Her earliest memories are of playing by herself in the beautiful garden. It taught her to think, and developed self-reliance, but she was a very lonely little girl and wished fervently that her parents would let her join the children playing on the street.

School was a great release for her, and she enjoyed it from the beginning, especially the monthly visits to shrines and places of historic interest. She was graduated from Primary School with honours, but couldn't get into the Government high school because of the large number of applicants. That's when she came into contact with the Church, enrolling in a school operated by the Methodist Church.

"A Family Disgrace"

It eventually led her to the place where she announced to her family that she had decided to become a Christian. Her proud father's Samurai blood boiled. "Never! It would be a family disgrace," he stormed. He would disown her first. Setsuko did not press the issue. She went quietly on making high standing at school, praying and studying Christianity. When she finally presented herself for baptism in her final year in High School her parents had softened enough in their attitude not to prevent it. On the other hand, baptism was a deep and moving spiritual experience for her.

College followed on the same Campus, under the inspiration of a new President, Dr. Hamako Hirose, a very unusual woman, who is now in the U.S.A. as a goodwill Ambassador for The Church of Christ in Japan. Setsuko majored in English and Education, and cultivated proficiency in Japanese by editing the college newspaper. This gave her a yen for journalism. She was graduated with a B.A. and a Teacher's Certificate, and rare facility in the use of English. All the time she was trying to decide on her life work. She could sense the need for service—poverty, sickness, broken homes, emptiness of heart and mind. Rev. Kiyoshi Tamimoto, her pastor, a rare counsellor and friend, helped to turn her attention to social work, and she was encouraged in this attitude by the President.

In 1953, in harmony with this decision, she registered for an International work camp under the auspices of the National Christian Council of Japan. Thirty young people of several nationalities converged on the mining town of Bibai, on the island of Hokkaido, to build a Church. They did the hard work of clearing the land, laying the foundations, erecting the building. In the evenings they sang and preached on the street corners, went down into the mines, and otherwise let the people know what Christians are really like. The townsfolk were so inspired that they finished the church, and it is now an important centre of community life. Among the campers was a young Canadian, Jim Thurlow, a J.3. who was teaching English at the High School in connection with Kwansei Gakuin University near Kobe. He and Setsuko fell in love, and within a year they were engaged.

Plans with Jim

Now that she had chosen her career and found her life-partner she could plan more definitely for the future. She began to pray for an opportunity to do post-graduate work. Her prayer was answered when she met Dr. J. B. Hunter, formerly a missionary in Japan, a professor from Lynchburg, Virginia, who was in Japan for a meeting of the "World Federation," an organization that aims at a world government. He secured a scholarship for her, and she spent the academic year 1954-55 in Lynchburg College, operated by the Disciples of Christ. By that time Jim's contract was up, and they were married in Washington.

Setsuko has come to some interesting conclusions after three years on this side of the Pacific. She loves The United Church of Canada, but has found our Church life inclined to be indifferent and complacent. Compared with the dynamic Christian experience of her college group and members of the Church which she attended in Hiroshima, most of whose lives had been saved by a miracle, she has found less passion for personal evangelism in our Canadian fellowship. When she compares the humble conditions under which so many Japanese Christians worship, she wonders about the huge sums which are being spent to remodel and rebuild many of our local Churches in this country.

She looks upon herself primarily as an interpreter. Living as she does in two worlds, and equally at home in both East and West, she hopes to interpret the West sympathetically to Japanese youth, who often have wrong conceptions of Canada and the United States. She will be living eventually on a large University Campus, and hopes to interpret the Japanese to the missionaries and vice versa, so that the existing fine fellowship and goodwill may be deepened. ●

Setsuko, standing in front of husband, points out Japan to other missionaries.

She wears native dress as she chats with Nancy Edwards in scene from movie of her life story.

AFRICA'S COPPERBELT

Three little African boys stopped their playing in the nd at the edge of a Rhodesian river, fascinated by the notographic gadgets of George Hill, editor of the *Changa Drum*. While he shuddered at the thought of e crocadiles known to lurk in the murky waters, they ared at his camera.

The result was a picture which, after publication in e Kingola paper, has become popular among white and frican people through the fabulous copperbelt. When e saw it in the *Drum* offices of Kingola, where Missionary eoffrey Smith took us to see the editor, we asked if it ould be used in *The Observer*.

It's something of a symbol of changing Africa. For ne thing, two of the little boys are twins. Before the missionaries came one, or both, would have been abandoned at birth, for twins were believed to be the product of the evil spirit. Some African twins still believe they are lucky to be spared, and mining men told us that when they find an employee unwilling to work underground or run other risks necessary to the job questioning will reveal he is a twin and isn't going to take any chances with his life.

Another significant thing is that these little lads still have slightly protruding stomachs, and hair that is sparse and short—signs of a deficient diet. Until recently native Rhodesians lived on a meal of corn meal mush, mealies they call it, once a day. During the "hungry months," when the stored corn fails to carry through to the next harvest, they may starve.

(Over)

By A. C. FORREST

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Thirty-five years ago the Copperbelt was virgin bush. Not far from where these little boys play, great copper mines are said to pay their white employees the highest wages paid miners anywhere in the world. African wages run one-fifth that of Europeans, but even their pay, from 30 to 50 pounds monthly for most of them, is very high compared with the income of the bush and village.

They flock by the thousands into the mine areas. Some walk from Tanganyika and Angola in search of jobs. In South Africa the mines insist they leave their wives and families in the native villages; in Rhodesia the mining companies encourage them to come with their men, and build great housing compounds for them.

The European (white) labour unions see to it that the black man is not permitted, no matter how able, to get the better jobs. You hear much of the colour bar in Africa; in some countries it is political; in some social; in Rhodesia it is industrial. When a train from the Congo arrives at the border the African engineers and trainmen get off, for white men must drive in Rhodesia.

But the industrial bar is beginning to crack. Mine officials and management say it will go eventually, that economics are such that they cannot afford to keep able men handling menial jobs forever.

Natives Not Inferior

We were taken undermine at Chingola, and spent some hours visiting the schools where raw recruits were being tested and trained for mining. Some of their teachers kept telling us that the native intelligence is inferior to European. But one of the top personnel men in the mines told us that he was convinced that if a fair test could be devised (and it can't yet) to take into consideration the great difference in background, the African would be found not inferior in skill, intelligence or aptitude.

The homes and public buildings about the mines in such places as Chingola, Bancroft and Kitwe are quite out of this world compared with northern mining towns in Ontario, for example. Europeans live in lovely modern homes. Banana stalks may grow in the gardens, and poinsettias ten feet high in brilliant bloom form avenues in front. Few white people are without at least two servants; some have five, although we discovered that Canadian missionaries seemed to stick to one, almost always a boy.

Nearby, Africans live in well laid-out compounds, with rows and rows of identical houses, monotonous by Canadian standards, but very advanced compared with the bush village home. Outside the towns Africans squat in new villages, some trying to get jobs in the mines, others working in stores, private homes or self-employed. Bicycles are everywhere. In the heart of the native compound and on the edge of their villages the little African churches stand, most of them crowded on Sundays.

Busy Beer Hall

In Bancroft a beautiful new stadium has been built for the Africans; the Europeans haven't one yet. Sports activities are segregated. In Chingola a committee of African welfare people and some mine executives showed us about the schools, libraries, community centre, adult education centre, and thriving hobby shop where splendid furniture was being produced. The African in charge of the welfare work was a University graduate, who got his start in a mission school.

We were also shown with pride the booming new beer hall which did a thriving business in mid-afternoon. The profits, it was said, went to community improvement. Sort of in one tap and out another.

The NChanga mine runs a fine up-to-date hospital for its employees and their families. Until recently they issued food

Malnutrition babies in Rhodesia hospital

to the families but now they purchase their own. Even two years ago Africans were forced to queue up at the back of stores to make their purchases; now with more money they go in the front door and get served in turn. Money is cracking another colour bar.

In the hospital we saw a score of malnutrition babies being fed. The head nurse told us that too often a well-fed baby leaves the hospital only to be brought back some weeks or months later suffering from undernourishment again. In the native villages we saw many underfed children with distended stomachs and rusty hair.

In the Copperbelt the government has assumed responsibility for education, although throughout Rhodesia much of it is still done by the missions with government grants. As elsewhere in Africa, tens of thousands of little children get no education, or only a short time in school. The big bottle-neck is still the secondary school. Recently a fine new interracial University was opened.

Crowded School

We went with a missionary to arrange for the admission of a new African pastor's four children to the elementary school. He assured us that there would be room for the six-year-old, and the twelve-year-old,

ybe the eight-year-old but the nine-ar-old he didn't think would be able to in.

We asked what would the father do; he d he could send them to a private school. is of course would be impossible. We uld have liked to ask if it would be ssible to send the pastor's children to the s-crowded white school. But such an ea would not have entered a Rhodesian ite head.

We did find a liberal and Christian titude to the colour problem among men d women in higher echelons. One mine icial told us of a group of white and rican people who get together socially discuss problems and interests and get know each other.

The Roman Catholic, Anglican and the ee Church all are officially opposed to gregation in worship. There are many uth Africans in Rhodesia and their atti-de doesn't help. A missionary told us at a devout member of his congregation plained why he would have to stop tending church. "I don't want to be a pocrite," he told the missionary. "I spect you and your opinions, but I can't sten to you preach any more on the atter of race. When I was a little boy y mother beat me when she caught me laying with African children and I can't et over it."

This missionary's wife told me that one vening after church she invited in a group f people to meet a distinguished visitor, n Oxford graduate, a clergyman and a ative African. Some of the visitors ecame rigid when they realized it was a ixed meeting. But as the conversation oved on it was obvious the African was uperior to the others in education and ulture. Later one of her guests said, "I idn't think I would ever drink tea with a lack man. But it was good for me."

Newest Mission

One of the first discussions we heard at church meeting was on ways and means o give a greater witness to the conviction hat there should be no segregation what-ver in the free churches. A layman said, Some won't like it and may leave. We'll ust have to tell them we are sorry, but that's the way it is, and if they don't feel that way they'd better go to another church."

They won't be able to go to the Anglican or Roman Catholic for they are strongly anti-segregationist too. But in practice, in Rhodesia the white people worship in their churches and the black people in theirs, while their ministers and leaders work and when opportunity comes, worship together.

The Rhodesia Copperbelt is the newest mission field for The United Church of Canada, and soon there will be 13 missionaries on the job. The United Church was invited five years ago to help in the rapidly expanding area in a country where British missionaries have been toiling long. The Rev. Geoffrey Smith and his wife are at Chingola; the Rev. William Hincks and Mrs. Hincks at Bancroft; the Eric Reads are at N'Dola; Mrs. Essie Johnston at Kitwe; the Rev. Charles Catto and his wife, until recently doing Indian work in Manitoba, are on their way, and two new appointees, Miss Elsie Bunner and Miss Thelma Conway, of the W.M.S., arrived there last week.

Up country the Fred Andersons are doing evangelistic work. We saw little of the back country of Rhodesia, although when we attended the crowded service of a village church near Chingola several new members were received on transfer from country villages. This happens nearly every Sunday, we were told.

Tall Ant Hills

Much of Northern Rhodesia is flat and plain-like, with red soil and dusty roads and vast acres looking as though they might respond to good farming methods. Tall ant hills, with trees growing out of the sides and tops, point to the sky. While the ants are extinct now, the gritty substance they formed is good for road-building. Africans clear the land of long grass by burning; they work their soil with hoes. When it becomes exhausted the village moves on to grow their corn elsewhere.

In the Copperbelt mission work from the rest of the country seems as different as church work in down-town Winnipeg may differ to an Indian mission in North-

(*Continued on page* 19)

Missionary Mrs. G. G. Smith in teaching session

Old-style compound houses in Northern Rhodesia's Copperbelt.

The new look in compound houses.

Below—Boys of the NChanga mine Indian club team at Kingola, in their routine.

Rev. J. A. Davidson

Roman Collar

Mrs. J. Shilton

Mr. R. J. Fraser

• Hour-Glass Sermons • Cottage Life

Ad Lib

By J. A. DAVIDSON

A FEW days ago I spent a delightful hour with My Irritable Friend in his study. I had driven over to borrow a book and found him in a deliciously ugly mood.

He started right in by denouncing with some feeling a minister whose pulpit he had occupied the previous Sunday as "anniversary preacher." He said that the whole day had been ruined for him by a large and ostentatious clock affixed to the gallery rail of the church and facing directly and accusingly at the pulpit. He said that he had heard that some churches have these degrading horrors, but that this was his first experience of one. He found it a bit unnerving.

His distress was increased when his host told him just before the morning service that his people did like to get out sharp at twelve and that that meant that the sermon couldn't take more than twenty minutes. My Irritable Friend was blowed if he would be intimidated; he padded out his usual twenty-minute sermon to thirty-five—and introduced it with five or six minutes of how honoured and happy he was to be here on this auspicious and memorable occasion and in what great esteem he and others held their minister and congratulations on their remarkable achievement in paying off the mortgage so soon.

I found him up to his sideburns in books and clippings and messy bits of paper. His indignations usually provoke research, and this one was no exception. I was then treated to a learned, if acidulous, lecture on the timing of sermons and controlling the preacher.

After denunciation came scholarship. He reported that back in the Middle Ages timepieces were erected inside churches and that it was not until later that clocks with dials were installed on the exteriors. In the sixteenth century the sand-glass became a standard church fitting. Most of them were the one-hour size, and it seems that in England they were used in a futile effort to slow down some of the Puritan preachers whose intensity was matched by their longwindedness.

The glass was affixed either to the pulpit or to the wall near the pulpit, and always in a position where it could be seen by both preacher and congregation. Apparently the frame which held the glass was often beautifully fashioned, and some that have survived are now very valuable.

Hogarth, in his satirical picture, "Sleeping Congregation," (which M.I.F. says all ministers should have on the study wall, as a constant warning) shows an hour-glass, expired, to the left of the preacher. And in the frontispiece of the Bishops' Bible of 1569 a learned bishop is shown preaching with an hour-glass beside him—which is a nice touch. In Scotland, during the early Reformation period, only the poorest parishes were not equipped with hour-glasses; and in some places it was the custom for the minister to be followed to the pulpit by a lackey carrying his "book and hour-glass."

Apparently there was a bit of cheating in the hour-glass business. One glass that has survived in East Anglia has been tested several times and found to take only forty-eight minutes to run its course. This seems hardly fair to preachers.

Queen Victoria, canny old girl that she was, let her wishes be known to preachers by having installed in the Chapel Royal a sand-glass of the eighteen-minute, or economy, size. My Irritable Friend admits that she was probably quite sound on that. He says that his standard is from eighteen to twenty minutes—except when preaching in a church that has a gallery clock.

Summer Diversions

By ROMAN COLLAR

IT was my custom for years to write a holiday article, and always about the Huron, on which I have spent my annual rest-period for some twenty-five years. We experiment again.

There have been many changes in that time. The cottages in our area have grown from about 25 to somewhere near 200. We've electricity now—that means light, stoves, etc. Power motors for grass-cutting are much in evidence, and houses, rather than cabins, have sprung up all about u In many ways, alas, we have becon citified, yet fishing is our main sport. may say that one thing has not change namely the black bass; they still put u as gallant a fight as ever. We had no sto when we first came; now two excelle ones, where you step around the shelve meet our needs. And, yes, we have a Po Office, too. Indian Reserves are here, b Indians don't come around any more, sel ing baskets, chairs and certain trinket said by the suspicious to be imported.

The cottages do not add greatly Church life here. Long ago, when we we fewer in number, visitors would sing solo or duets and, occasionally, one woul preach. We've had the pleasure of hearin the late Principal Davidson, Miss Daniel a missionary from Korea, and daughter o a fine old soldier of the cross, Dr. Danie of Hamilton, and others.

I've just come in from picking appl from an abandoned farm in the bus There are five or six fairly good trees wel laden with fruit, which will surely go t waste. Wild raspberries grow in profusio better than a mile from us. For years w have had the pleasure of canning a fe jars. And all for free — this is indeed Scotsman's paradise. Today there will b put in the pan some lovely bass.

And my reading? I can't boast of havin read heavy theological tomes — no si Tillick, et al, and I, have temporaril parted company. They won't mind—I'v never found it easy reading them; no expounding them. Dumb, yes I know am. When I've had time I've conned ove some old Country weeklies.

In a Scots' journal there was a discus sion on the use of the tawse (strap) i school. There were letters galore. "It i disgraceful," wrote one irate chap, "t employ the tawse as a spur . . . in teachin lessons. . . Corporal punishment is a dis gusting relic of the dark ages." He say nothing about the way the misbehaviou of pupils should be corrected. Editoriall there is this comment: "Children are no little angels, and never will be. Teachers are not super-women, who can be expecte to keep pupils in order by the flick of a eye-lid." So there you are.

Says another correspondent: "Let th

• Material "Progress" • R. C. Confesses

pulpit be a pulpit, and not a rostrum for the solving of social evils and diseases. . ." How conservative can a man become! Elsewhere I have shown that man owes the hospital, the public school, the great social institutions, etc., to the Church under God. Social progress has always followed the Evangel. The New Testament shows the hungry fed, the diseased cured, the ignorant instructed. Even Billy Graham does not ignore—far from it—the fact that the pulpit is a rostrum. It was never anything else according to Noah.

A writer tells why he left his Kirk.

. The Minister would not marry a couple because the marriage was to take place in a licenced hotel.

. He refused to ordain Elders for he did not consider anyone in the congregation good enough.

. He refused to baptize children of parents who did not attend Church regularly.

A woman left my Kirk because she said she couldn't shout "Hallelujah" in it. I advised her to try it. I quite agree with the Old Country Editor: "Although the ministers usually pray for us, this is a time when we should be praying for them."

That's quite an idea—the pew praying for the parson—try it out!

Prudence in the Parsonage

By JEAN SHILTON

AMONG recent UNESCO releases is a story worth repeating.

In 1942 Allan Holmberg, an anthropologist from Cornell University, went to the Siriono Indians in the swampy jungles of Eastern Bolivia. This tribe was so primitive that its members had only two tools, a cumbersome bow and arrow and a crude digging stick. They grew some crops in forest clearings but they lived mostly by hunting and fishing. Their greatest problem was to get enough food to survive.

Holmberg was travelling light, but he had with him six axes and six knives, and after several months he gave them to the most influential members of the tribe in an effort to help the tribe meet its problem of survival. The economic results were remarkable. Instead of taking a whole day to harvest one palm cabbage, as they did with their own tools, they were now able to harvest twelve cabbages in half a day. They could now remove an entire hive of wild honey in less than one hour, whereas previously they had taken a whole day to collect only a few handfuls. Wild fruits were more easily harvested; wood for bows and arrows and for their houses was more easily obtained; animals were more readily cut up; and trails through the swamp and jungle were more quickly opened.

However, a man who has been hungry all his life does not easily share his new abundance, and the prosperity of the six fortunate tribesmen became a source of tribal hostility. Also, more honey made possible more beer, and longer and more frequent drinking bouts. The consequent quarrels and fighting threatened the unity of the tribe.

Holmberg also directed an agricultural experiment. He persuaded three Indians to prepare a patch of land and sow it with rice. One of them also planted watermelon seeds. They reaped a bumper harvest. Suddenly three men had more food than they had ever had in their lives. One of them ate so many watermelon that he became violently ill on two occasions. They laid away about six times as much food as their neighbours, and once again there was very little sharing. However, everyone in the tribe managed to taste rice and watermelon and to acquire seed for future planting.

While he was with the Siriono, Holmberg taught one man to use a shotgun. This man had previously been such a poor hunter that he was constantly insulted at drinking feasts and daily taunted by his wife. After a few months of successful hunting with the gun, he had acquired a second wife and was insulting other men at the drinking feasts.

In the course of his work with them Holmberg had given the Siriono a taste for agriculture and tools which should have made life simpler. Overnight they passed from the technology of the pre-Stone Age to one of the Iron Age. However, he had not been able to teach them to manufacture these tools, nor to develop basic laws of rural economy and agricultural management. What he had really succeeded in teaching them was a weakness for easy living. Two years later they had acquired more steel tools by trading with the white men, and some of them were growing rice and watermelon, but most of them were working for white men on rubber plantations.

In conclusion Holmberg confesses: "Today I am frequently disturbed by the fact that I had a hand in initiating some of the changes which probably ultimately overwhelmed them and over which neither I nor they had control. Indeed, when I contemplate what I did I am not infrequently filled with strong feelings of guilt. Maybe they should have been left as they were."

The intrinsic value of material progress is so obvious to us that the nihilistic results of our best efforts are shocking. "The tool," says UNESCO, "may shatter the social structure of a tribe, knowledge and techniques may destroy ancestral beliefs and abandon these peoples to a world void of hope and meaning. These are factors which must be scrupulously considered before it is too late." No preacher could say it better.

The Doorbell Rang

By R. J. FRASER

WE had been elders together in the same church and he was asked to come to a fellowship supper. "No thanks," was his quick reply. "I was brought up a Presbyterian, and I don't carry my religion on my sleeve."

"Why, so was I," I told him, "and I didn't carry my religion there, either, but it was in my face. And, man, they say it was awful to see."

Not feeling too good about his curt refusal, and my insinuation, I went home instead—and walked right in on another little drama. A young lady was talking

(Over)

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with my wife about her companion's "illness," most evidently that of the young man who sat clutching the arms of his chair, and a look of utter misery and depression on his face. I was drawn into another room and told how he had overstayed some sick leave to the extent that it had worked on his conscience and wrought a terrifying fear of consequences, and he had put off facing the issue so long that some kind of mental disturbance had resulted.

There had been no favourable response to treatments, and his condition had reached the stage where arrangements were being made to take him away to an institution. She told us that though she belonged to the United Church, he was a Catholic, and had been a fairly faithful one, but now he was afraid even to go back to his church, from which he had been absent for quite a time. "I know that this sending him away is not right," she insisted. "Surely God can do something for him yet."

We sat down with him and talked, about God; not about religions, nor his church nor ours, but just about what God had done for us and for other people. He just kept silent, but listened, whilst the fear disturbance showed in his eyes, his posture his restless hands and feet. When we had finished there seemed but one more thing to add, in his case. It seemed venturesome but we believed we were striking at the root of the trouble. "What you need right now," we told him, "is to do what *you* church expects of you — to go back to confession. There is one of your big churches, Blessed Sacrament, just around the corner. Let's go."

There was a trifle hesitation, but surprisingly no protest, and he got into the car. It was yet but nine o'clock and happily we found lights still burning in the church and down an aisle we spotted a young priest, still on duty. "There you are," we whispered and squeezed his arm. "Tell him what you've come for. Go ahead—just like you used to do. We'll sit here and wait for you—and pray."

The priest had turned and noticed us and so the young man could hesitate no longer, but went forward and spoke to him and then followed him out of our sight. We prayed, as we said we would, and waited. In twenty minutes he returned a surprising briskness in his stride, restored brightness in his eyes and a new lift to his shoulders. We could only smile our silent recognition of what had happened, and then we drove him home.

It was the very day that he reported to his office, where, so unexpectedly and amazingly, he found sympathetic understanding, that he realized the God he had heard about and somehow now, somewhere along the way, had met, was making each returning repentant step increasingly easier. He went to his friends and to his doctor and the planned dreaded hospitalization was cancelled. As we thought it all through we concluded that the declining of the supper invitation by my friend, resulting in my temporary rebellion, could only have been divinely planned to make room for a more redemptive item on the evening programme. Perhaps, too, our friend, our common Presbyterian faith, could go along with that.

Believing Him who Himself said, "A greater than the Temple is here," we ye may use His agencies, by whatever name they may be called. The Church of God is where you find it; but, importantly so, the Church of God is where and as you *use* it. ●

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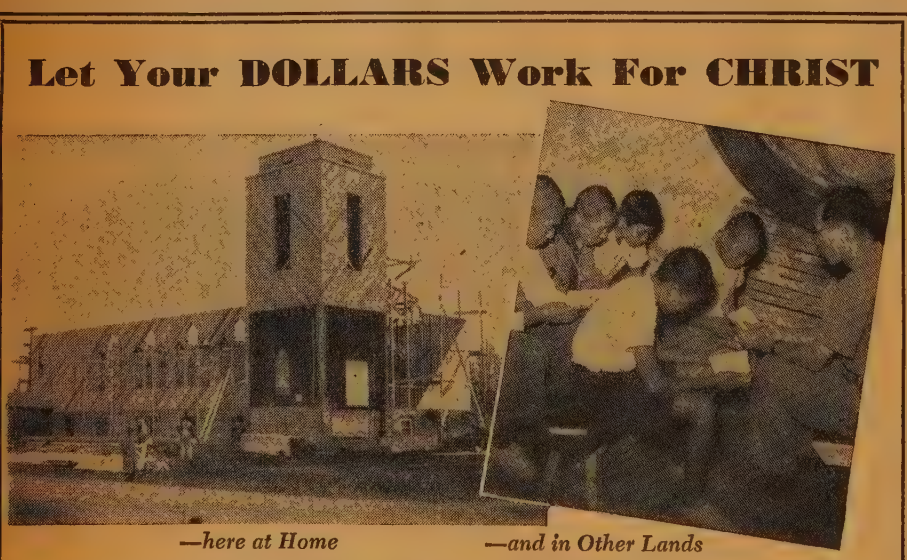

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AFRICA'S COPPERBELT

(*Continued from page* 15)

rn Manitoba; different, but no easier. The missionaries don't have the "in" provided when they operate schools and hospitals. And they have to wrestle with the problems of a detribalized people unleashed from ancient traditions, with money to spend, plus the complex problems which come when whites and blacks must live and build together.

Missionaries who might prefer to work only with Africans, find that the work with the Europeans must be done. The Christian attitude of the Europeans especially on the matter of race is so important to the future needs of Rhodesia if the problems which make South Africa and Kenya Beethe are to be avoided. It is essential that the European people be given enlightened leadership as the foundations for one Church are laid.

It's out of such turmoil that heretical sects such as Jehovah's Witnesses emerge. They have tens of thousands of followers in Rhodesia. They have been coddled a bit by mine managements for they have been anti-union and strike-breakers. Their fantastic scriptural misinterpretations aren't difficult to swallow into the uninformed African minds. And they are leading astray many Christians who were born out in the villages, but have lost their way when they came into the industrialized Copperbelt. In South Africa there are many weird sects.

Like Canadians

The Presbyterians, Congregationalists, Methodists and most of the Baptists, both black and white, are working now in an organization which will eventually form a new united church in Rhodesia, although it will not be called United. The white immigrants of free church traditions have united to form the Copperbelt Free Church. The Africans who were converted through work of British Presbyterian and Congregational missions and others have formed their own Church of Central Africa in Rhodesia. Now these two, black and white, are to be in one church.

The Lutherans, Dutch Reformed, Anglicans and some others, while co-operative on some levels, stand aloof from the union movement.

Much of what they are doing sounds familiar to a student of church history in Canada, but they have the added problems of race and colonialism. It did seem obvious that the Canadian contingent has much to contribute, and that they are being welcomed by their British brethren who have been toiling under primitive conditions through long hard years.

One elderly African Christian took us aside to say that the reports of great Canadian missionaries had seeped through the bush from Angola, and that in Rhodesia they liked Canadian missionaries, too. ●

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DEVOTIONS

(*Continued from page 4*)

er's quarterly well, at least the Sunda session pages. Maybe she should study th articles more carefully. Maybe she need to know more about her own religiou beliefs, and more about children.

Cost in getting together. Mr. Wilso holds planned teachers' meetings, but— But we don't meet regularly. But we neve get beyond the "business" part of th agenda into discussions about religion a education. Yet we are the religiou educators of this neighbourhood. It *is* u to us.

Cost in Christian friendship. True, th depends on individuals. But it also depend on a deep conviction that a persisten practical demonstration of Christia fellowship may be more effective for teach ing the love of God than a year o verbalizations. She may not be a profe sional in child guidance, but the teache who understands (a) what she may expe with any child Danny's age, and (b) wha she may expect from Danny the individua has really prepared herself to be a *livi word* of reconciliation. She knows Danny home situation. She knows Danny, and known by him.

The cost in prayer and perspiratio No church school should be a water-tigh compartment; it should be a sieve co stantly spilling out the water of lif confident in the source of supply, consta in community service. Who else shou be more interested in a finer total enviro ment for oncoming generations? Who el has been so royally commissioned "go teach"?

God so loved Danny that he gave h only Son, so that finding life's meaning him who is Love incarnate, Danny mig become really alive.

The cross of Christ is the price of Dan in God's plan of redemption.

What is he worth to us who have be entrusted with this hallelujah Good New Look, there's Danny at our church do again.

Your Bible Reading

WE hope your plans for Fall inclu a few minutes with your Bible ea day. Here is a list of readings for t remainder of this month:

Sept. 15. God the Preserver.....Psalm
Sept. 16. Daniel Taken to Babylon....Daniel 1:
Sept. 17. Daniel's Temperate Living .....Daniel 1: 8
Sept. 18. Daniel's Prayer.....Daniel 9: 15
Sept. 19. Daniel Interprets a Dream .....Daniel 2: 36
Sept. 20. Daniel Honoured.....Daniel 2: 46
Sept. 21. Daniel's Vision .....Daniel 7: 9
Sept. 22. A Prayer for Help.....Psalm 40: 9
Sept. 23. A Request .....Nehemiah 2:
Sept. 24. Return to Jerusalem .....Neh. 2: 6
Sept. 25. Inspecting the Wall .....Neh. 2: 12
Sept. 26. Working Under Difficulties .....Nehemiah 4: 15
Sept. 27. Nehemiah's Unselfishness....Neh. 5: 14
Sept. 28. The Wall Completed.....Neh. 6: 15–
Sept. 29. God's Favour.....Psalm 85:
Sept. 30. A Vision of Christ.....Acts 9:

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Should the caretaker look after the preparation of the communion elements?

A. It's a Session responsibility. If the caretaker is an elder and acts in this capacity at the request of the Session it would be in order. But it would not be proper for a Session to expect the caretaker to do this just as another piece of additional work.

Q. Who should launder the communion linen?

A. The Session might appoint or request someone to do so.

Q. Would it be proper for ministers of the United Church to use the Crest of the Church in a personal way, such as on the minister's car, or on a plaque in his study.

A. You should be warned that a great many apparently don't agree with THE OBSERVER on the propriety of using the United Church Crest. This is the personal opinion of the Editor. We think that a car is no place for it. We can see a plaque or picture in the study as fitting and helpful.

Q. What is your opinion of the United Church regarding the holding of Bridge parties as a money-making scheme for the local church?

A. We think it makes for poor church finances and for poor bridge-playing.

Q. Is there any plan to bring British young people to Canada?

A. Mr. A. McLaren is the Placement Officer for British boys for British Farms. There were 43 placed in 1956 and plans are laid to receive 100 in 1957.

Q. Does the United Church do anything about the Doukhobors?

A. A missionary has been appointed, Rev. T. Karpoff, and he resides at Genella, B.C.

Q. Do the treasurers (on a four-point charge) have to attend the meetings of Session? And do they have anything to say about the minister's salary?

A. They would not attend Session meetings unless they were elders as well as treasurers. They would attend meetings of the stewards, the official Board and those of the congregation. Our experience is they have plenty to say about ministers' salaries.

Q. Can divorced Anglicans re-marry in an Anglican Church if either is guilty of adultery?

A. No; their clergy are not permitted to re-marry divorced persons.

Q. Why must Sunday School orders to the Church Publishing House (a) be placed so early and (b) take so long for delivery?

A. Because orders are seasonal, with 6,000 coming to S.S. Publications in a few weeks, and staff is nearly "snowed under." Then for eight weeks few orders come. Also such supplies are second-class mail and must be mailed early if delivery is to be assured. That's what they tell us in the department which gets "snowed under" four times a year.

Q. What help is available for modernizing manses on financially weak charges?

A. A grant of up to $350 on a dollar for dollar basis and provision for a loan if the cost is beyond that on a dollar for dollar basis.

Q. Where can one train to be a nurse in a United Church Hospital?

A. Archer Memorial Hospital, Lamont, Alberta. The Medical Superintendent is Dr. M. A. R. Young.

Q. I am a nurse and would like to serve in a Church Hospital, to whom do I apply?

A. Dr. M. C. Macdonald, Secretary, Board of Home Missions, 299 Queen Street West, Toronto.

Q. Where are the United Church Hospitals?

A. Vita, Manitoba; Lamont, Alberta; Bella Coola, B.C.; Bella Bella, B.C.; Hazelton, B.C.; Queen Charlotte City, B.C. The W.M.S. has hospitals at: Matheson, Ontario; Teulon, Manitoba; Eriksdale, Manitoba; Ethelbert, Manitoba; Cold Lake and Bonnyville, Alberta; and Burns Lake, B.C.

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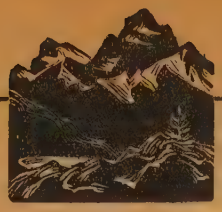

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE work of distinguished Canadian historians is to be embodied into a sixt volume history of Canada to be published by McClelland and Stewart between 1 and 1967—Canada's Centenary year. The History will be under the direction of P W. L. Morton of the University of Manitoba who has been appointed Executive Ed with Prof. D. G. Creighton of the University of Toronto acting as Advisory Ed This project, the joint work of French and English Canadian scholars, and availabl both languages will fill a great need, for there hasn't been a comprehensive his published for nearly a generation. The writers are all, with one exception, on the s of Canadian Universities . . . A Hungarian immigrant, Ferenc Fay, one of that count top expatriate poets is working with Dr. Watson Kirkconnell, President of Ac University on a translation into the Hungarian language of 150 Canadian poems. Fay hopes that other southern European cultural groups in this country will trans these poems into the Slav languages.

The Search for Perfection

By W. R. Matthews, Dean of St. Paul's. (S.P.C.K., Anglican Book Centre, Toronto.) $1.70.

Reviewed by Harvey S. Forster.

A series of short articles contributed by the Dean of St. Paul's to *The Daily Telegraph,* London. The general theme is the search for perfection, not the attainment of perfection, for that means cessation of growth, but the search to envision perfection, to strive for it, yet never to arrive, this makes life interesting and full.

Four areas under this general theme are considered:

(a) The Christian art of life aims at perfection, a perfection patterned after that of Our Father in Heaven.

(b) The Christian faith teaches that the Lord Jesus was perfect man. In all the exercises of life, He was perfect. Yet His perfection came through suffering. Man has his moments of glory too, but it requires continual striving.

(c) Demands of circumstance. Through the various experiences of life, through joy and sorrow, overcoming monotony, facing futility, man seeks perfection and through the search is enriched.

(d) I count not myself to have attained. Our perfection requires our immortal hope for fulfilment. No man-made Utopia but through God's promises in Jesus Christ, an eternal city, this is to be our fulfilment.

Practical, relevant, inspiring, based on a thorough knowledge of the needs of modern man and the workings of men's minds, this book is well worth possessing for reference and daily devotions.

The Cross of Christ

By Vincent Taylor. (Toronto: Macmillans.) $2.00.

Reviewed by Mervin A. Bury.

The chapters of this stimulating little volume consist of eight Public Lectures delivered by the renowned British scholar Dr. Vincent Taylor at Drew University, Madison, N.J.

Dr. Taylor's primary premise is that the Cross is eternal as well as an event in time. Jesus accepted His cross as the neces part of His vocation as the Son of M and the fulfilling of the idea of the Su ing Servant of the Lord. It was a sacri act: "His body broken, His blood for many." It was the New Cove superseding the old.

Dr. Taylor traces the acceptance of t concepts in the teaching of St. Pau the Epistle of the Hebrews, and in teaching of St. John.

Lecture VII is an appraisal of various theories of atonement. In concluding chapter he outlines his Sacrificial Theory. The saving deed Christ, maintains Dr. Taylor, is (1) supreme revelation of the love of God man; (2) it is an act of obedience to Father's Will; (3) it is an act of sub sion to the judgment of God upon sin; (4) it issues into a ministry of interce in which He voices our inartic penitence and desire for reconcilia Finally, the sacrifice of Christ deman sincere response of faith on man's pa

On the whole, this is a scholarly — readable!—contribution to the theolog the Cross.

Brook Watson of Beausejour

By C. A. M. Edwards. (Toronto: Ryerson Press.) $3.50.

Reviewed by Helen M. Wilson.

Although this story of Brook Wats a "success" story, a poor boy who m good, it is not a Horatio Alger story t is based on fact. When the English fighting the French for control of Ca one of the greatest strongholds was Beausejour, near where the city of M ton is now located. This forms the se of the story. After many discourager and setbacks, including the loss of on during an encounter with a shark, y Watson is finally employed by a sea ca to keep the records of his thriving bus His ability was soon recognized by go ment officials and his assistance requ by the war department. He led successful exploits into enemy territor was among those who finally conq Beausejour. The story is simply tol volving few characters yet sustainin terest throughout. It can be easily by children ten-twelve years of age.

bert Schweitzer; More from e Primeval Forest

Translated by *C. T. Campion.* (Toronto: The Macmillan Co. of Canada, Ltd.) $1.25.

Reviewed by D. M. Perley.

This is the second of two volumes arding Dr. Schweitzer's work at Lam-ene in West Central Africa. It takes the thread of the earlier narrative which many read with tremendous interest. It ws his humble often prosaic service as uilder and administrator as well as of tor, musician, and author. His love for created things, even of animals, ressed in his "reverence for life" marks n as one of the really great souls of our e.

ADVENTURE

nty of the Iron Hand

By Fred Swayze. (Toronto: The Ryerson Press.) $3.50.

Reviewed by Helen M. Wilson.

n the struggle for the supremacy of the rth American continent by France and gland, the explorer La Salle made sig-cant contributions. This story of his lorations along the St. Lawrence and Mississippi Rivers combines political rigue, jealousy and disloyalty of his ociates, with the rigours of a Canadian ter, the cruelty of hostile Indians, and hazards of an unexplored wilderness. is told in a most realistic way, without lue emphasis upon historical significance, of adventure, and certainly not lacking action. A splendid book for the young n-ager.

e True North

By T. C. Fairley and Charles E. Israel. Toronto: Macmillan's.) $2.00.

Reviewed by J. H. Arnup.

They (the Eskimos) called him The ite Bear, because of his barrel chest, pile-driver arms and the colour of the t he was accustomed to wear." This k is the biography of Captain Joseph nier, who deserves to be much better wn, especially by Canadians. A French-adian by birth and a deep-sea captain seventeen, he sailed his own ship into great ports of the world. Everywhere sailed he carried with him the dream exploring the great arctic islands lying ween the Canadian mainland and the th Pole. His great idea was propagated inst almost insuperable odds and, finally, 906 he was commissioned by the Cana-n government to investigate the north-islands and formally claim them for Dominion of Canada. This commis-n and others which were to follow sent repeatedly into the Arctic until he was rly eighty years of age. The informa-he brought back, and his action in North vitally affected this phase of ada's development.

n appearance, this volume is a credit Canadian bookmaking. This is partly to the excellent illustrations, which e done by James Hill.

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A News Commentary

THE CHANGING CARIBBEAN

By DAVID H. GALLAGHER*

SOME sixty missionary leaders and church representatives from sixteen countries assembled in Puerto Rico recently to study the needs of the churches in the Caribbean area. Trinidad, where United Church missionaries serve, was represented by two missionaries and two Trinidadians.

The island, over a hundred miles in length, has a population of two and a half million, mostly Spanish-speaking, is famous for its mountains, beaches, sugar cane, pineapples, and several large modern industries including oil refining plants.

The Consultation was held in San German at the Inter-American University where many fine buildings are well-spaced across a hilly campus. Worship opened the daily programmes, and delegates occupied rural and city pulpits on the Sundays. I was privileged to preach in English in Ponce, and spoke through an interpreter to a Spanish congregation in San Juan. Arrangements had been made by Rev. Benjamin Santana, Secretary of the Concilio Evangelico de Puerto Rico.

The Consultation concerned itself with four themes—Evangelism, Training of the Ministry, Christian Education, and Family Life.

Evangelism varied somewhat in the Spanish, French, Dutch and English-speaking areas. Mass evangelism is common to most churches but not so effective among people of Hindu and Islamic religions as an approach to families and individuals. Visiting evangelistic teams have brought encouraging results. The most helpful evangelism has been promoted by the churches, whether denominational or co-operative. Christian literature and regular religious instruction in Sunday and day schools were recommended. Visitation evangelism by the laity, men and women, had a stimulating effect in the congregations. Preparation through prayer and organization led to the guidance of the Holy Spirit. Churches faithfully engaged in evangelism deepened the interest at home, and in the cause of Christ in other lands.

The Training of the Ministry calls for a well-developed study centre, where religious and social conditions as well as theology can be presented to prospective church leaders. The witness of devoted laymen and lay women must also be encouraged, and courses of study should be available to them.

An indigenous ministry, ordained and unordained, is most influential. The Consultation felt that "imported" ministers, if used, should be at the expense of the congregations served. Catechists are used in Trinidad, British Guiana, Haiti and Surinam. Christian teachers render valued service in the schools.

It was deemed wise to plan for missionaries, who serve as colleagues with local leaders in districts, to have a period of training in some institution in the Caribbean area. The regular ministry needs more adequate training to meet the spiritual and intellectual demands made upon it. A union seminary with larger fellowship and better staff was advocated. The ministry needs more prayerful support and more adequate remuneration.

Christian Education is essential in building Christian character in children and youth. The Church School needs better curricula and trained teachers. A real effort to this end has been evident in the Spanish areas, and some improvement is seen in English and French areas. The Dutch Reformed Church in Surinam has no Sunday Schools.

Youth in the Caribbean faces adolescence problems in aggravated forms because of the peculiar conditions of family life. Early marriage, and lack of marriage are common in some plantation areas. Educated young people are often outside the Church. The Church must be made aware of the needs and responsibilities for the guiding of young people. Christian literature, conferences, vacation schools and camp fellowships will help. Plans are being made to further this phase of Church life and service. Better trained leaders are needed.

Family Life presents some serious problems in the Caribbean. The Consultation discussed this subject in groups and also in plenary session. The task is complicated by the marked variations in the patterns of home and family life. Different cultural backgrounds prevail in the Spanish, British, French and Dutch countries. Racial groups have their own family patterns. Urban, rural and plantation communities vary. Any future Consultation — and such is requested — should include Christian doctors, social workers, lawyers and government officials. These, unitedly, could grapple with home and family problems at levels other than that of Church policy.

Meantime the Church will emphasize the nature and purpose of Christian marriage, the need for facilities for wholesome fellowship among girls, boys and young people, Church family programmes, adequate housing; and will discourage drinking and gambling. Adequately trained leaders, both ministerial and lay, and suitable reading matter, must be provided. The International Missionary Council has been requested to make an experienced Christian doctor and his wife available for further work in the field of Home and Family Life.

Future Co-operation was deemed advisable, and plans will be furthered for co-operative effort among the Churches of the Spanish area, and of the English-French-Dutch area, seeking better results in all four fields — Evangelism, the Ministry, Christian Education, and Family Life.

The leadership given by the International Missionary Council and the World Council of Christian Education was deeply appreciated, and will be continued.

Through its association with the Presbyterian Church in Trinidad, The United Church of Canada will participate in this effort.

**Dr. Gallagher is Secretary of the Board of Overseas Missions and an official representative to the Consultation.*

About People and Places

Research in the South

After a two-year study of future curriculum needs, the Presbyterian Church in the U.S. (Southern) has named Dr. Rachel Henderlite, Richmond, Virginia, Director of a newly-formed department on educational research. The Department will conduct a programme of study, research and experimentation to continuously improve the denomination's Christian Teaching curriculum. It will operate under the Church's Board of Christian Education.

Dr. Henderlite, professor of Applied Christianity and Christian Nurture at the Denomination's Training School for Lay Workers, was one of the leaders at the Conference of Professional Women Workers of the United Church recently held in Winnipeg.

It's Out!

Mail bags filled to the brim with **The Year Book—1957** are rapidly disappearing down the freight elevator at Headquarters these days destined for Canadian and Overseas points. Every minister in the active work receives one; so does every minister on the Pension Fund, **if he requests it.** Two copies go to libraries of universities, theological colleges and secondary schools connected with the United Church. Additional copies for use of pastors and church officials may be procured for $2.00 each. Requests should be addressed to Rev. Ernest E. Long, D.D., Secretary, General Council, 421, Wesley Bldgs., Toronto 2 B, Ont.

The Church Was There

Disaster struck this summer in France, Italy, Greece, Iran, Japan and Taiwan. Floods in the Island of Kyushu; earthquake in Iran; typhoon "Virginia" in Taiwan; an explosion in Greece; flash floods in Thessaly and Macedonia and also in the high Alps in France and in Italy rendered hundreds of thousands homeless. Appeals for Aid were immediately answered by Church World Service in the U.S.A. working through the World Council of Churches. Supplies of food, clothing and relief materials were rushed to the stricken areas.

Nurses' Degree Course

There is a new era in nursing in Korea. The School for Nurses at the Severance Hospital, Seoul, Korea, is now registered as a four years degree course. Miss Beulah V. Bourns writes that this is possible because of the completion of the Union by the Hospital and Medical School with Chosen Christian University. The new name is **Yonsei University.** The "Yon" is the common name for university, and "sei" is the first syllable of the Korean for Severance. From the new school year, April 1st, 47 girls entered the University, where they will have one year of general arts course together with a six weeks' introduction course to nursing, then next year they will go into the hospital for the regular three years of nurses' training.

Miss Bourns presents graduate medal

On the Up and Up

The minimum stipend set this year by the Church of Scotland is £660 and a manse, or a sum in lieu thereof. This is an increase of £60 over 1956, and is a step towards the £750 minimum with manse recommended by the General Assembly Committee.

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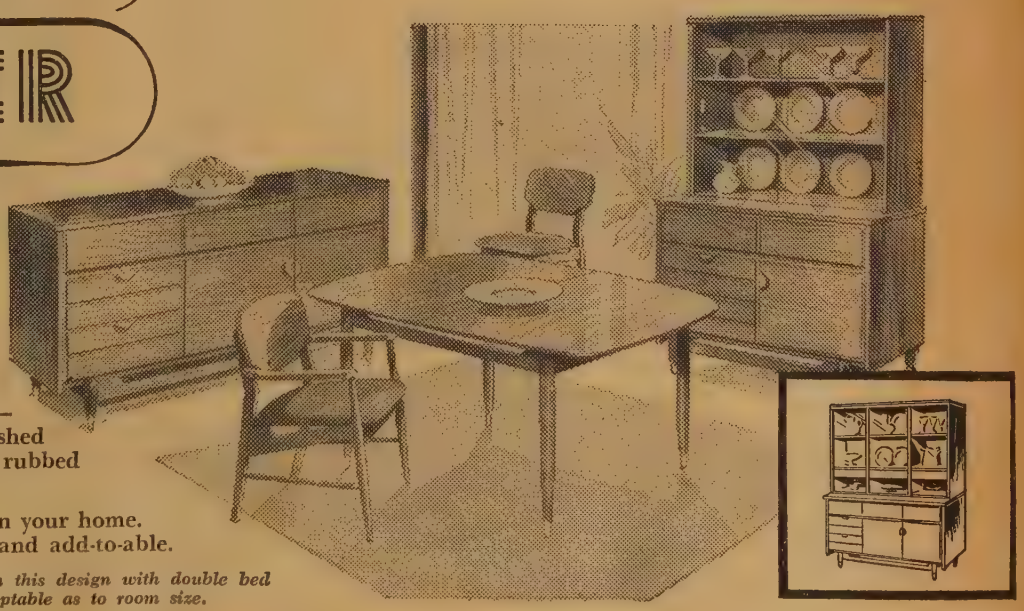

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PEOPLE

Back on Land

Newfoundland's narrow "highroads" are rather restricting, the **Rev. Lester L. Burry, D.D.,** is finding in the first weeks of his new pastorate at Clarke's Beach, Conception Bay. "Give me my chart and compass, it's far easier travelling than with a road map," he says. As skipper of the mission boat **Glad Tidings III,** stationed at Northwest River, Labrador, Dr. Burry had miles of sea to roam. Now behind the wheel of a '57 Chevrolet, he's got to watch the other driver, as well as the turns in the road. He served the Labrador coast 26 years, with mission boat and dog team. **The Glad Tidings'** new skipper is lay supply **Herb Beecham,** formerly on the Hillview-Sunnyside charge.

On the Air

Rev. Maurice R. McLuhan, Domini Church, Ottawa, will be heard over Trans-Canada network on Sunday, Septe ber 29th, 2.30 - 3.00 p.m., E.D.T. R Clayton Searle, the newly-appointed As

McLuhan

Searle

ciate Secretary, Missionary and Maintenan Department, will be on the air on Sund September 22nd, over the Dominion n work, 4.30 - 5.00 p.m., E.D.T.

History in the South

"This is history in the making," said I J. S. N. Tross, editor of **The Charlo (N.C.) Post,** as he welcomed the **Rev. Wils Bridge** of Lachute (Que.) United Church the pulpit of Little Rock A.M.E. Zi Church. Writing in **The Post,** he said it w "the first international interracial exchan of pulpits of which we have knowledg Mr. Bridge served the all-Negro congre tion during his vacation, while its past the Rev. E. R. Michael, was warm received by the people of Lachute. "I ha never met such kindness and courtesy," said, in a radio interview.

Dr. Williams Retires

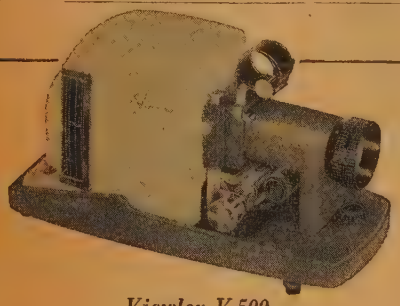
Associate Secreta of the Missiona and Maintenan Department sin 1945, Rev. Geor Williams, D.D., w guest of honour a dinner given by t Department to w him well on retirement at m September. He w presented with sketching set, encourage his hob in art.

An Ingersoll, Ont., boy, educated in t area, he was graduated from the Univers of Toronto and Knox College. Ordained 1918 he went the following year to Formo as a missionary of the Presbyterian Chur in Canada. Ill health necessitated his retu in 1924 and in 1926 he was engaged as Field Secretary on the staff of the Mainte ance and Extension Fund Committee. W the retirement of Dr. Charles Endicott, D Williams was appointed Associate Secreta In 1952 Victoria College granted him t honorary degree of Doctor of Divinity.

Dr. and Mrs. Williams will make th home in Vancouver, B.C.

September 3, 1886

It is 71 years since the Very Rev. Geor C. Pidgeon, D.D., was received into me bership of St. Andrew's Church, N Richmond, Que., his father being an eld at the time. Accompanied by Mrs. Pidge and his daughter, the first Moderator



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United Church of Canada returned to ship there at a recent morning service. n the afternoon he preached at the nd Cascapedia Church. During the ice his brother, John, chairman of the ding committee in 1899, told of events

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leading up to that occasion and compared its beginnings with the fine modern church now in use. Rev. F. W. Sawdon is serving as retired supply on the charge.

* * *

Rev. W. J. Woolfrey was inducted last month into his new work as Minister of Visitation in Gower St. Church, St. John's, Nfld.

* * *

Rev. G. Gardner Ward is coming from Renfrew, Ontario, later this month to the pastorate of High Park Church, Toronto. He will succeed Rev. Clayton Searle, recently appointed Associate Secretary of the Missionary and Maintenance Department.

* * *

The Department of Pensions has given notification of the following deaths: On August 24th, **Rev. J. D. Richardson,** Port Credit, Ontario, one of Victoria College's earliest graduates; **Rev. Henry J. Indoe,** on August 20th in Prospect, Bunge Hill, Cheddar, Somerset, England; **Rev. John T. Stephens** on August 9th at White Rock, B.C.; **Rev. R. K. Fairbairn** on August 7th at Montreal, Que.; **Rev. George W. Downs,** Stratford, Ont., died in Huntsville, August 4th; **Mrs. Sophie Joyce,** wife of the late Rev. Harry Joyce, on August 15th in Winnipeg, Man.; on August 26th at Trafalgar, Ont., **Mrs. Charlotte G. Brown,** wife of the late Rev. Alfred L. Brown.

Back to Saskatchewan

The **Rev. R. W. K. Elliott,** Associate Secretary of the Board of Home Missions and former President of Saskatchewan Conference, has been called to be minister of Wesley Church, Prince Albert. Subject to the acceptance of his resignation by the sub-executive of the General Council, Dr. Elliott will accept the call and assume his new duties Jan. 1. Before his appointment to the Board in 1954, he served as Superintendent of Missions for Southern Saskatchewan for five years.

WORLD CHURCH NEWS

Hardening of Loyalties

The obvious hardening of confessional loyalties — Anglican, Orthodox, Lutheran and the like, together with the racial crisis in South Africa caused much heart searching at the meeting of the Executive of the World Alliance of Reformed Churches at Stoney Point on the Hudson. Princeton's Dr. John MacKay, the chairman, called the former a phenomenon which because of its potentialities for good or evil might yet make or break the Ecumenical movement. Dr. G. Campbell Wadsworth, Montreal West United Church, was among the thirty representative delegates who heard reports on plans for the 1959 meeting in Campinas, Brazil, and on the advanced restoration of the John Knox Chapel, Geneva, Switzerland.

Ministerial Shortage

A state of emergency has been called. One in every five charges is vacant, and the shortage of candidates for the ministry has created a grave situation in the Presbyterian Church in New South Wales. The General Assembly has requested prayer in this crisis at every public service, meetings of church courts and private members.

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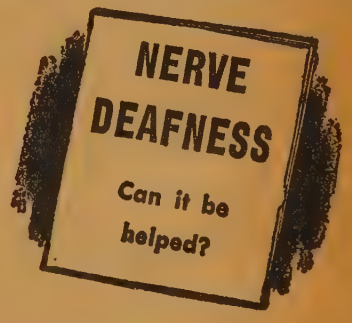

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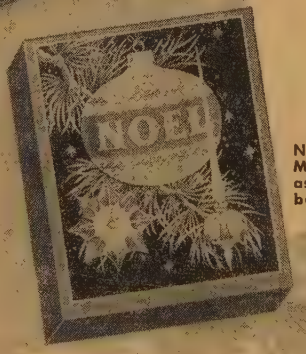

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Operation "Good Samaritan"

The Australian Council of the W Council of Churches has undertaken sponsor the entry into that country selected European refugees. Under this p to be known as "Operation Good Samarit the Council will accept responsibility providing accommodations and getting j for refugees now living in overcrow camps in Europe.

The Inter-Church Aid and Refugee D sion of the World Council of Churche its Eastbourne Conference planned to sp £250,000 in relief programmes and distributing of more than 300,000 tons food and clothing.

Church and State

"The work of the United Nations is little avail," Secretary General Dag Hl marskjold told 90 religious leaders from countries at a recent luncheon meeting U.N. Headquarters, "without the supp of the world's spiritual leaders and th who have the courage to follow them." Hammarskjold was comparing the work the U.N. with the work of the Chu While some people think of the U.N. a world town meeting, the Secretary Gen contended it is more than a parliament is a tool in the hands of the people governments.

Let Us Pray

Following the custom since 1952, Pr dent Eisenhower has set aside Wednes October 2nd, as a National Day of Pra in the United States. He urged that "e according to his own faith" unite in pra and meditation on that day and ask wisdom and strength "in seeking the welf of all people through a just and las peace across the face of the earth."

Religious Trends

Quaker author and lecturer Dr. D. E Trueblood drew the attention of a gr of Methodist leaders and teachers to religious trends of our time. "Clusters small prayer groups springing up in Ame and the new Christian emphasis in d work are striking developments," he s He urged the formation of church community prayer cells. "Religion is cen in prayer," he stated, "and in these gro in all walks of life thousands of Americ are finding a satisfactory religious experie for the first time."

Yes and No

In 1950 a Swedish Royal Commiss voted overwhelmingly to permit the ordi tion of women. But the Primate said, "N Archbishop Yngve Brilioth took a str stand against any change in Swedish that would permit this. Now, however bill permitting women to be ordained pastors in the State Lutheran Church been presented to the Legislative Cou of the Swedish Riksdag (Parliament). Th are 160 women candidates of theology that country, although not many of th are directly engaged in parish work. Th activities are generally of a non-parish ty

It's New!

The "Tell Scotland" Movement of Church of Scotland inaugurated many n things: new methods of evangelism, visi tion campaigns, a new attitude of chu people to their fellow countrymen. emphasized the decisive place of the laym in the Church. However, it was not u **Kirk Week** a month ago that any effort w made to "find out, think out and try o

e function of the layman in the witness
the Church. 1,100 laymen and women
aring lemon-coloured tags came to
erdeen for the week's meetings. Germany,
lland, India and Nigeria produced speak-
and more than twenty nationalities were
esent. Three keys were sought to unlock
door leading to a knowledge of the
nction of the laity—these led into Indus-
, Rural Life and Education. **Kirk Week**
essed the necessity of giving the layman
w freedom of action. A committee with
men in the majority was set up and
dged to get to work immediately.

owerful Evangelism

A life of service is the avenue of evangel-
n, a more powerful evangelism than the
oken word, the Rt. Rev. George MacLeod,
oderator of the Church of Scotland, told
e members of the newly created Council
Deaconesses. Organized on order of the
56 Assembly, this Council is designed to
a place where the deaconesses may con-
lt together on matters concerning their
n service and also on the life and work
the Church.

utheran Federation

Urging that a Canadian Division of the
utheran Church-Missouri Synod be formed
be known as The Lutheran Church in
anada, the sponsors at a recent Edmonton
onference emphasized this must in no way
eaken the ties with the Missouri Synod.
e Division would be formed by a federa-
n of the three districts: Alberta-British
olumbia, Manitoba-Saskatchewan and
ntario.

y "Faith and Prayer"

Methodists everywhere are called to help
ing about "a transformation of personal
d social life" by faith and prayer. Decided at the ninth World Methodist Conference, the decision was implemented by the Executive Committee of the World Methodist Council meeting in London, England. They also discussed Union schemes involving the Church, particularly in Ceylon, North India and West Africa.

Cultural Imperialism

"Many Western missionaries are unconsciously guilty of cultural imperialism," Bishop Newbigin of the Church of South India told a group of young missionaries in a training conference. Ideas formed in home churches of what is good or bad for Indian, African or other national church may have to be drastically changed, he said. He contended that the rights of non-Christians must be scrupulously safeguarded, which means their right to reject or accept Christianity.

What peace the country Sabbaths bring,
The very trees seem worshipping.
A reverence permeates the air,
And God seems walking everywhere.
M. J. Barker.

The Student Prince

While not optimistic that Japan will be christianized in the near future, Bibles are being distributed and read on an increasing scale. Rev. Tsunetaro Miyakoda, General Secretary of the Japan Bible Society, made this report recently. "It is well known," he said, "that Prince Mikawa, younger brother of the Emperor Hirohito, is an earnest student of the Bible and has even been lecturing on it at the Tokyo Women's College."

Stop the "Offensive"

Co-operation of Christian churches to stop the offensive of non-Christian religions in Germany was called for at a Mission Conference by Dr. Adolf Wischmann, foreign secretary of the Evangelical Church in Germany. He referred to the erection of a new Islam mosque in Hamburg and plans for the construction of a Baha'i Temple near Frankfurt - on - Main. "Germany has become a major objective of attack of other religions," he said.

Packs 'em In

Everybody around Pearl Harbour is talking about Navy Chaplain Harold F. Menges. He "packs 'em in" every Sunday at the submarine base chapel. In August 1955 when he began to "preach the Bible," the congregation numbered 66. That Navy people don't want "fiddle-faddle" but want it straight on the line he has proved. The congregation now runs 850 to 1,000 in a chapel recently doubled in size. 400 children meet for Sunday School in an old casualty station. A Southern Baptist, this is the fourth time in his 14-year Navy career that Chaplain Menges has built up a congregation.

"Trickle" and "Flood"

Only a "trickle" of refugees are returning to Hungary, but a "flood" of 300 every day still cross the Hungarian border into Austria. The World Council of Churches Department of Inter-Church Aid is continuing to help the men and women escaping from their homeland, the Rev. Francis H. House, Associate General Secretary, declared while in Montreal en route from Geneva to the World Council Central Com-

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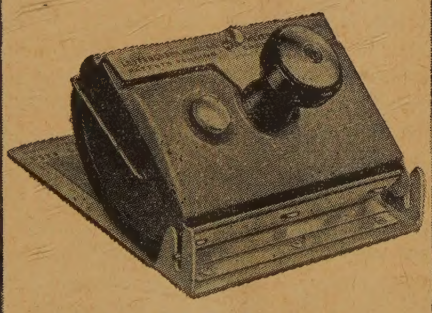

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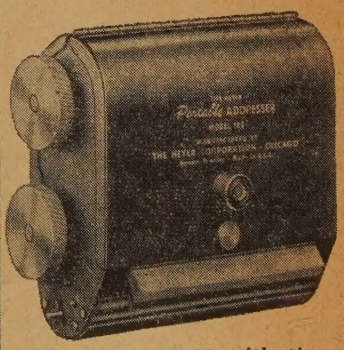

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Publishing House Notes

New Films

WE have obtained a new series of coloured films on The Life of the Early Church as recorded in the Book of Acts. These are short films (17 minutes), very suitable for an evening service with appropriate worship and Scripture readings, or for teaching purposes with any Church group. There are nine films in the series, each one complete in itself. Rental $9.00. They bear such titles as *Endued with Power; A Faithful Witness; Light from Heaven.*

Schools and Churches should make their reservations early for these films from The Ryerson Film Service, 299 Queen St. West, Toronto 2 B.

The Book Steward.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

St. Mark's, Lancaster, N.B. (October 1); Port Hawkesbury, N.S.; Cardinal, Ont.; Hudson, Que. (Oct. 1); Livingstone, Montreal, Que.; Otterburn Park, Que.; Tabernacle, Belleville, Ont. (Sept. 1); Ivanhoe, Ont. (Sept. 1); Tweed, Ont. (Sept. 1); Port Elgin, Ont.; Woodslee, Ont.; St. John's, Winnipeg, Man.; High River, Alta. (Oct. 1).

Dates to Remember

The Alumni Conference of Queen's Theological College, October 21 - 24. Prof. Wilhelm Pauck, Chancellor's Lecturer.

Emmanuel College Alumni Conference, Sept. 16-18. Lecturer: Dr. Hugh T. Kerr, Jr., Princeton. Theme: "Mystery and Meaning in the Christian Faith."

mittee meeting at Yale. Few people are aware that so many refugees are continuing to cross the Hungarian border, he said.

Spiritual Progress

While to the outside world it might appear that the Church in Red countries is in retreat, Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, speaking at Yale to the Central Committee, commented on the high quality of Christian life there. While at top level there may be some compromise between Church and State, at the congregational level there is "an amount of real Christian life and even more a quality of life which is an astonishment to us all." Therefore it is possible for that which looks like failure, sometimes to be a blessing in disguise.

"You Are Wonderful"

This was the tribute given by the radio announcer who had appealed for help following the disastrous floods cutting off eight villages in the High Alps. Within hours, thousands of francs and tons of food and clothing had been given by th French people. With roads destroyed, on helicopters can be used. Young Germa students have been recruited by the Inte Church Aid of the World Council Churches to help in reconstruction. Th German Church has given $2,500, the Pre byterian Church in the U.S.A. $2,000 wi which Cimade, in charge of relief work, buying a bulldozer to get the fields ba into cultivation. Mud is so deep many the houses are buried to one-storey.

Struggle in Czechoslovakia

The rejuvenation of church leadership Czechoslovakia is most noteworthy, D Hromadka, leading theologian, stat recently. Many young pastors and laym are taking it over. Another important fa is the congregational desire for deep theological understanding. Professors fr quently visit churches to lecture. The developments are particularly impressi because of the newly resumed anti-religio campaign of the Communist party. "Th means," stated Dr. Hromadka, "that th State still adheres to its anti-religion polic Our spiritual struggle will continue."

Ian MacLeod sends

A Bright Idea From Japan

THIS morning two good things came to me—a message and a bright idea. I was singing over and over to myself that good old hymn, "We've a story to tell to the nations." The thought occurred to me, "Many people, especially theologians, would consider this refrain bad eschatology, too Utopian. "The darkness shall turn to the dawning, and the dawning to noonday bright, and Christ's great kingdom of love and light will come somewhere, some time, but here on earth, say the realists, who have their feet on the ground, and their heads screwed on right. But isn't the refrain as it stands a glorious thought! Wouldn't it be a wonderful hope! After all, should our Christian hope spring out of what we believe in our heart of hearts is good and right, or what we compute in our head of heads as a practical possibility? Who is going to shape our eschatology for us, the theologians with their brilliant minds, or the psalmists with their vision and inspiration? I'll take the psalmists, the psalmists of the Bible and, yes, the modern psalmists, the great hymn writers. I am heretical enough to say that some hymns even have a deeper message for me than some psalms, and simple-minded enough to say that the psalms, ancient and modern, breathe God's truth and love more faithfully for me than more rational prose. Poetic eschatology is glorious; prosaic eschatology is a muddle.

And now for my good idea. Like many others, I can sing the first two lines of many hymns, and hum the rest fairly accurately. The rest of the words are there in my mind vaguely. How nice it would be to be able to sing through several dozen great hyms, words and all, while shaving or doing any number of daily chores. It would give a lift for the rest of the day. Now if one were to detach a few pages from *The Hymnary* and carry them about in one's pocket, or handbag, continually, glancing at them and humming to oneself, while riding on the street car, or at other odd moments, one could memorize dozens of hymns before realizing it. And what an enrichment of life! But why tear out pages and mutilate a hymn book? Why not have a loose-leaf hymn book, made of stout paper, not to be carried about as a book, but to be used, page by page, for daily and hourly reminders of the richness and splendour of the love of God and his purposes for the children of men; and for committing these messages, magnificent in word and tune, to the memory where they can be drawn on at will? How about it, United Church Publishing House? And, incidentally, Committee on Church Worship, how about including in the next revised edition of *The Hymnary* that good old hymn, "We've a story to tell to the nations"? For we have.

*United Church missionary in Otaru, Japan.

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MARRIAGES

McDOWELL — CAIRNS — Thirza Winnifred irns, daughter of Mr. and Mrs. J. Scott Cairns Freetown, P.E.I., to Rev. William E. McDowell Norwood United Church, Montreal, son of Dr. d Mrs. S. E. McDowell, Shawville, Que., on gust 8th, 1957, at North Bedeque United urch, P.E.I. Officiants—Rev. Grant Walls and v. Robert E. Osborne.

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PULPIT VACANCIES

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AUGUSTA Charge—Grenville-Dundas Presbytery —vacant, minimum salary or better. Interested isters write—Arthur Dulmage, R. R. 1, Dom-e, Ont.

BEACHVILLE Pastoral Charge, three points, now open. Fully furnished manse with modern veniences. All interested ministers to communi-e R. E. Hargreaves, R. 1, Beachville, Ont.

BRANTFORD, Wellington Street United Church, vacant August 1st, 1957. Interested ministers te H. E. Gedney, 9 Glenwood Drive, Brantford, tario.

CENTENNIAL - ROUGE HILL Pastoral Charge (Metropolitan Toronto) vacant September 1, 57. Interested ministers please write Mr. W. H. ey, P.O. Box 275, Highland Creek, Ont.

EAST Angus - Bishopton, Que., two-point charge vacant September 15, 1957. Large manse, nished, oil heating, located East Angus. Inter-ed ministers please write W. A. Hall, East gus, Que.

GEORGE Street United Church, St. John's, New-foundland, is seeking the services of a minister. interested ministers are invited to write the retary of the Pastoral Relations Committee, Mr. A. Ebsary, 9 Falkland Street, St. John's.

HIGH RIVER, Alberta, pulpit vacant October first. Send applications to Sam Brown, Box 2, High River, Alta.

HANHOE, 4-point charge, vacant Sept. 1, 1957. Interested ministers apply to Kenneth Holland, okston, Ont.

2A. PULPIT VACANCIES

LUNENBURG 3-point charge, in Seaway Valley, is vacant. Minimum salary and transportation. Interested ministers write Mrs. Roy Rupert, Recording Steward, Lunenburg, Ont.

MAGRATH United Church, 20 miles southwest of Lethbridge, Alberta, requires a minister. Charge provides recommended salary, car allowance and furnished manse with garage. Mileage per Sunday between Raymond, Magrath and Spring Coulee is forty-eight, all hard-surfaced. Apply Box 233, Magrath, Alta.

PORT ELGIN United Church, Bruce Presbytery, requires a minister as of September 1st—new manse. Interested ministers please write Allan McKenzie, Secretary of Pastoral Relations Committee, Port Elgin, Ontario.

TABERNACLE United Church, Belleville, Ont., Bay of Quinte Conference, vacant Sept. 1, 1957. Interested ministers are invited to contact the Recording Steward, G. C. Priest, R. R. No. 5, Belleville, Ontario.

TEMPORARY supply required for six months or more for United Church, Vernon, B.C. Interested members please write Mr. D. A. McBride, R. R. 4, Vernon, B.C.

VACANT — Lawrence Station Charge, Elgin County — within 20 miles of London or St. Thomas. Salary $3,600.00. Interested ministers apply to D. E. Carroll, R. R. 3, Iona Station, Ont.

VULCAN United Church, one point charge, vacant. Interested ministers write—Secretary, Pastoral Relations Committee, D. L. Munro, Box 673, Vulcan, Alberta.

WASKADA, Man., Pastoral Charge—Rock Lake Presbytery — now vacant. Interested ministers please write Mr. Eb. Temple, Secretary, Pastoral Relations Committee, Box 38, Waskada, Man.

WOODSLEE United Church Pastoral Charge, 20 miles from Windsor, becomes vacant Sept. 1st after seven years, salary above minimum, new manse furnished. Interested ministers write Alvin Hedge, Recording Steward, South Woodslee, Ont.

4. PULPIT SUPPLY AVAILABLE

ENGAGED in graduate studies: available as pulpit supply. Write Rev. C. D. Lawson, 89 Charles St. West, Toronto, Ont.

5. CHOIR PERSONNEL

GOOD Organist required, Westmount Park-Emmanuel United Church, Westmount, Que. Salary commensurate with experience. Anyone interested contact — Rev. Callum Thompson, 117 Arlington Avenue, Westmount 6, P.Que.

ORGANIST-CHOIR LEADER for Hyatt Avenue United Church, London, Ontario. Excellent two-manual Organ. Apply, stating age, salary expected, qualifications, to Leslie Ricketts, 8 Hyatt Avenue, London, Ontario.

ORGANIST-CHOIRMASTER required for Kamloops United Church. Modern two-manual organ; senior choir of 30; teaching connection. Reply, with all particulars, to Mr. Fred Cox, 379 Battle St., Kamloops, B.C.

ORGANIST - CHOIR LEADER required at once for Westminster United Church, Windsor, Ontario. Choir of 30-40. Excellent three-manual Casavant Organ. Good music library. Apply, stating age, experience, salary expected, to the Chairman of Music Committee, Westminster United Church, Windsor, Ontario.

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9. ARTICLES FOR SALE

50 FOLDING CHAIRS in twos and threes; also 10 Church Pews, seating capacity 60. Write Grace United Church, 52 Moutray St., Toronto 3 —phone LEnnox 1-0832.

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WANTED for country church, 80 - 100 seats. Length individual pew not exceeding 11½ feet. Apply Rev. G. Molenaar, Leamington, Ont.

11. RESORTS, TOURIST ACCOMMODATION

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WANTED for Oct. 1st — Business girl desires room and board in friendly home, North Toronto area, convenient to subway. Call AV. 5-1506.

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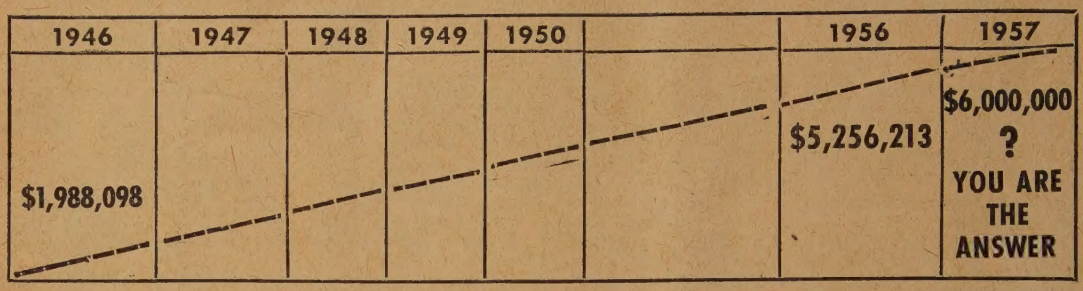

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